

1088

The FAMOUS
T R Y A L
Of the late Reverend and Learned
Mr. JAMES GRAME,
Episcopal Minister of *Dunfermline*;
~~that~~ Formerly ~~Professor~~
Professor of HUMANITY at St. *Andrew's*,
Before the several
Courts of Church Judicature,
In S C O T L A N D.

Who was amongst other Things,
Arraign'd by the COMMISSIONERS for
the KIRK Session at *Dunfermline*, Condemn'd, and
at last Depos'd by the PROVINCIAL SYNOD
of F I F E, on the 20th of *June 1701*, for having
advanc'd and maintain'd Two of the Great and
Capital Truths of the *Christian Religion*, viz.

- I. That Christ died for all those that Profess the Gospel.
- II. That he hath purchas'd Pardon and Salvation for them,
upon Condition that they believe in Him, and Repent
of their Sins.

B E I N G

A True and Impartial NARRATIVE of the *Presbyterian*
Proceedings against Mr. GRAME; Together with his
Defences at large. The whole writ by the Defendant
soon after he was depos'd, and now first publish'd for the
Information of such as are Strangers to the Doctrine and
Tenets of *Presbyterians*.

Doctrina Christi quæ prius nesciebat λογισμῶν capit à Philoso-
phia studiis pendere — Pretexitur Fidei Catholicæ Defensio
Et interim admiscet sese affectus humani Et sub Christi Titulo
Satanæ negotium agitur. Erasmus. Epist. ad Arch. Panerm.

L O N D O N:

Printed for J. Bettenham at the Crown in Pater noster
Row, 1719. (Price 2s 6d)



g Be

THE
PUBLISHER
TO THE
READER.

I*T is a common Word, that no wise Man will much wonder at what happens in this Iron Age; and especially amongst us in the present State of Affairs. Yet, if I mistake not, the greatest Stock of Reason and Stoicism too, must be imploy'd, to guard one against the most sudden and unexpected Surprise, that can be form'd in the Heart of an Understanding Christian, from the Narrative I present my judicious and attentive Reader with, in the following Sheets; containing the Proceedings of a Famous Process commenc'd against the late Reverend and Learned Mr. James Grame, Episcopal Minister of the Gospel in Dunfermline, in the Shire of Fyfe, by a few Ignorant Bigots of the Parish; carried on by the Holy Party in Scotland, for a whole Twelve Month; and at last ended by their Venerable Synod, appointed on purpose to determine the Affair, in a*

A 2

Sentence

Sentence of Deposition; the severest Censure their Kirk could inflict. And all this, without the least Colour of Reason or Equity, but the very reverse of both, as must infallibly appear, when the whole Scene of this Religious Tryal, or rather Ludicrous and Scandalous Quarrel and Transaction, is Impartially, and without Prejudice weigh'd and consider'd. Then it is, that every Understanding Reader will, I believe, and must acknowledge, that Mr. Grame is the first Clergyman, that ever was Impeach'd, Condemn'd or Punish'd, by any Christian or Reform'd Church, or even Secular Tribunal professing Christianity throughout the whole World, from the Birth of our Lord to this Day, for having Advanc'd and Maintain'd, Defended and Promoted Two of the Great and Capital Truths of the Gospel, and the unquestionable Doctrine and Tenor thereof; and without which all Religion may as well be abolish'd, and the very Basis of true Christianity destroy'd and blown up, viz. Because he apply'd to his Hearers what St. Paul said to the Corinthians, Ye are bought with a Price; * and affirm'd, That Christ dy'd for all and every one of them, and that the Reason why all are not sav'd, is because they do not fullfil the Condition. Mr. Grame's Preaching this Doctrine, was reckon'd grossly Erroneous, and Rank Heresy, as well as that other constantly taught, inculcated, and insisted upon by him, viz. † Of the Necessity of a Holy Life, as a Condition of Salvation, and that Faith alone without good Works, could

* See the
Apology,
Sect. 1.
Art. 5. and
the Reply,
Pag. 87.

† See Ap-
pendix,
Sect. 20.
Query 5. and
the Reply,
Pag. 133.

cou'd never obtain it. *These Christian Doctrines, were the Dangerous Errors and other Miscarriages, of which he was accus'd, and for which he was so restlessly and severely persecuted and pursued, (tho' several other Articles were exhibited against him, but they prov'd altogether False, or very Trifling, as will appear by this Tryal See Pag. 155.) and for which at last, he was solemnly, and after the most publick manner Depos'd and Degraded: For, nothing else was, or could be made out against Him; and to These he joyfully pleaded Guilty. And are such Flagrant Instances, of the Dreadful Tenets held and taught by Presbyterians, that no wise Man can much wonder, if the Dissolute and Immoral Lives and Practises of those who Teach them, and of their blind Followers, be the Result and Fruit of such horrid Principles.*

The Death of that most excellent Person, the Author of, and Defendant in this Religious Law Suit, so much regretted by the Learned, the moderate and wiser Part of his Country, occasion'd the transmitting of his Papers to me. And in Justice to the Memory of this Great, yet Obscure Man, whose Temper, Inclination, and the healing Maxims, by which he walk'd, were not to squabble and jostle with his Brethren; but whose Ardent Love and Affection for Peace, and the least Colour of Order, constantly determin'd him to Patience, Resignation, Silence, and Contentedness with his Lot, and also as a Pledge or Specimen of the rest of his Pious and Learned Writings, as well as for the common Bene-

fit of sincere Christians ; I have, I say, for these Reasons, adventur'd to publish this Tryal or Process in the Author's own Words, without diminishing one of them, or adding one of my own.

But when the Posthumous Works of a learned Man, more particularly a Divine, are to be communicated to the World, a just Encomium of the Author, is generally expected from the Publisher ; And then, as a fix'd Rule, strictly observ'd, that the Publick Good, and Peace of the Church be inviolably consulted. Now as the Performance of the First, far exceeds my little Skill and Ability, so I hope I have contented my Judicious and Learned Reader, in this Point, by publishing the Defendants Plea, in his own Words, as the best and justest Panegyrick upon its Author. And as to the publick Good and Peace of the Church, what more likely Means to procure them, than to make the Nation, and particularly the Clergy, sensible, that the True Interest of the Church can never be secur'd, nor Concord and Brotherly Kindness (without which no Society can be happy) maintain'd and promoted, while there's Party against Party, and the Dominant seeks by all imaginable Arts to Disgrace and Ruin such as are not of their Side, or who differ from them in Opinion ; tho' otherwise, never so Blameless in their Lives, Useful in their Stations, Moderate in their Principles, Zealous for Reformation of Manners, Lovers of their Country, and Hearty Friends to all Good and Sober Men. And this Divine Temper of Spirit, I perswade my self

every

every impartial and intelligent Reader, will find Breathing throughout the following Pages; and such were the Motives and Ends, that first induc'd our Author to put Pen to Paper in his own just Defence, tho' a Modesty that was natural to him, hindered his publishing those excellent Pieces during his Life.

The first of which is call'd, The State of the Process, &c. And, as appears by the Title, was prepar'd and design'd for the General Assembly that met at Edinburgh March 1702, to which the Defendant had Appeal'd. And it had certainly been then Presented, if fatal News from Court had not occasion'd ^{King Wil-} ^{liam's Death} their hasty and precipitate Dissolution. But now, tho' the Form be out of Date, yet the Substance of that Paper is still very proper, for acquainting you with the Nature and State of this more than strange and unaccountable Process.

The next Paper bears for Title, A Revival of the Minutes, &c. (which, together with The State of the Process just mention'd, maketh the first Part of Mr. Grames's Tryal) and doth in a manner Anatomize and Discuss what was transacted at the Synod pro re Nata, as they term'd it, at Coupar. The Author purpos'd likewise to have laid it before the same General Assembly March 1702. And when he saw that his Affair could not be Canvass'd by that Supreme Ecclesiastical Court, He resolv'd to Present both The State of the Process, and the Revival, &c. to their Delegates, or, as they call them The Commission of the Kirk. But the State of his Health ha-

ving disabled him from attending that Court at their Quarterly meeting in June 1702, He sent his Son with a Letter to their President, (or in their Style Moderator) wherein he requested, That his Absence occasion'd by a threatening Distemper, might put no Stop to the Commissions Proceeding to determine, and pass their final Verdict on his Appeal, depending before them, and at the same time, sent the Papers relating to the whole Process. Thus much then will suffice with Relation to the Contents of this first Part, and hope the Author's Method is explain'd clearly and plainly enough.

The Second Part of this Tryal is an Appendix to the First, containing several Authentick and Curious Pieces referr'd to in the Course of the Process, and mark'd or distinguish'd in the Margent; which to avoid Confusion and Prolixity, I have digested in the Order they are now in.

The Third and last Part is call'd, The Conduct of the Commission of the Kirk towards Mr. James Grame represented: For tho' the Author had appeal'd to the General Assembly, that was to meet at Edinburgh March 1702, as has already been said, and as appears by Page 149. of this First Part, yet that Supreme Ecclesiastical Court, which had readily receiv'd the Appeal, still thought not fit to decide, or otherways, to determine the Affair, but referr'd it wholly to their Delegates, or in their Di-
allect, the Commission of the Kirk; in Justice therefore to the said Commission, the Author hath
also

also taken care to set forth their Conduct and Proceedings in his Affair, together with the final Verdict of that Court upon it.

Now in all Three together, I may boldly venture to say, ev'ry one may read a just but imperfect Character of the violent Domineering and Persecuting Spirit which reign'd in most of the Presbyterian Courts, before which our Author appear'd. For I suppose the Act or Deed of the Provincial Synod at Coupar, pro re nata, is really, or in common and reasonable Construction, deem'd to be, the Act or Deed of the General Assembly, with whose Power and Authority it's probable they were invested, as to certain Effects and Affairs. And this once granted, it's Evident that Mr. Grame stood then Condemn'd by the whole Presbyterian Party in that Kingdom; and consequently whatever Weakness or Ignorance, whatever Iniquity or Partiality, whatever Pride or Bigottry, whatever Selfishness or Arrogance, whatever Violence or Tyranny, and in short, whatever wresting the Word of God, or Blasphemy has been, or may justly be charg'd upon the Synod, must needs, whether Mr. Grame would or not, and in spite of all his Charity, fall flat and heavy upon the whole Covenanted Fraternity, excepting those who had the Sense, Courage, or Conscience (if any such there were) to disown and disavow what had been determin'd and concluded by the Synod.

Offence

Offence has been taken, as I have been inform'd, at some Expressions in the Author's Defences, as too Tart and Severe, and utterly opposite to the Meekness and Charity which the Gospel enjoyns. But if it were true that in some places his Stile were too sharp and edged, I do not see there could be any just Ground to wonder or complain: Whose Indignation, would not the Usage he has met withal, have mov'd and inflam'd against a Set of Men, who pretend the greatest tenderness of Conscience, and affect to be reputed the most Religious of all others, and yet make no Bones of it, to commit those Pranks, which an Honest understanding Turk or Pagan would blush at and abhor? But indeed the Author's handling the Matter, is so far from being contrary to the Temper and Spirit of the Gospel, that I take it to be the genuine Fruit and Effect thereof. Doth he not all along testify his Respect and Affection for the Brethren? Is it not visible, his Aim was not to Provoke or Affront, but Awaken and Reclaim them? What hath he said but Truth? And doth not Christian Charity, as well as his own just Defence, oblige him to say so much for their Interest, and that of others, as well as his own? Is there any Injury done them by so necessary and just a Freedom? The Heathen Philosopher could say, What wrong hast thou receiv'd from me, who have done no more than a Looking-Glass doth to the Deform'd, having shew'd thee to thy self such as thou art? Is a Physician thought to Disgrace one, whose Disease he dis-

Arrian
Epic, l. 2.
c. 14.

covers to him? And pray, how could the Matter be otherwise treated? What doth the Author but call a Spade, a Spade, as he himself saith? Must not hard Things be exprest by Hard, that is, proper Names? Or will the Brethren claim it as a Property or Prerogative of the Kirk, that they may do what they list, Domineer Insolently, Attack, Bespatter, Defame and Condemn Innocent Men, merely because they are not of their Gang and Cabal; and then Brand it as Gall and Bitterness, when the Injur'd and Opprest adventure Resolutely and Boldly to Defend and Vindicate themselves, against the most Unjust and Tyrannical Proceedings? Besides, the Author hath often declar'd and protested, that his Words were the Dictates of his Judgment, and not of any Angry or Spiteful Resentment: And I am perswaded, that none who will make themselves acquainted with this Tryal, can doubt of his Sincerity. So that had he been mistaken in his Measures, he may well have said as one did in a like Case, That it was but a pure Error of his Mind, not any Vice of his Will. And may not One then with Reason, expect that his Harsh or Unadvised Words (if any such there are) should not be look'd on as Crimes, but overlook'd as Human Frailties: And that the Truth he has represented, should rather be Calmly consider'd, than in what Manner it is exprest, invidiously constru'd and interpreted?

But now, not to Dissemble, there's much more Colour for the Complaint of many others, who Tax

the

the Author, for sparing the Brethren, and treating them in too soft and mild a Strain, and that about some Important Points, where he ought more keenly to have pursu'd and expos'd them. And that this may not seem a mere groundless Surmise, I shall bring some particular Instances.

*Pref. to the
Direct.*

1654.

In the matter of the Confession, he charges the Brethren, but with a fondness for it: Whereas he might and ought roundly to have told them, that they and their Party make it no better than an Idol; as the Westminster Divines had the Impudence to affirm, That many Ignorant and Superstitious People made the English Liturgy. Then he says in very smooth Terms, that so far as he knows, their Confession, was never printed with the Body of Protestant Confessions, and consequently but little valu'd by other reform'd Churches. But why was it conceal'd, that the Two Houses of Parliament, had no Authority to call an Assembly, that the Westminster Meeting was a Schismatical Synod, and that when some endeavour'd at the Reprinting of the Harmony of Confessions in Geneva, to have the XXXIX Articles of the Church of England expung'd, and the Westminster Confession substituted in their Room, while the Usurper and Rebels seem'd to be deeply rooted, and firmly settled in their Power and Grandure, the Motion was rejected by the Senate, the Church, and University of that Famous City? And from hence we have by the Way, a Demonstration, that Geneva it self is no Enemy to the English Hierarchy, which our

Pref-

*Presbyterian-Brain-sick Bigots Rail at and Exclaim
 against, contrary to the Sense of all the Foreign Re-
 form'd Churches, as a Limb of Anti-christ, a
 known Epithet of theirs for the Establish'd Church
 of England: And further, why has not the Au-
 thor remark'd, for shewing how madly their Fanatick
 Zealots dote upon their Confession, that by an Act of
 their late General Assembly, the Reception of any that* Feb. 1700.
*come from Popery to the Communion of their Church,
 must be the Deed of a Church Judicatory; and that
 such Converts must subscribe the Confession, as the
 Confession of their Faith? So that every one, and of
 either Sex, who is dispos'd to renounce the Communi-
 on of the Church of Rome, must come and appear
 before their Church Judicature, and subscribe the
 Westminster Confession, as the Confession of their
 Faith, before they can be admitted to Church Pri-
 vileges. Tho' they wou'd subscribe the whole Harmo-
 ny of Confessions, that's nothing: They can't for all
 that be reputed sound Protestants amongst their Holy
 Zealots, and Profound Orthodox Rabbies. It was
 well that by an Act of the Scots Parliament half a
 Year after that Assembly, any Person might be purg'd
 from Popery, on more easy and reasonable Terms,
 and enjoy the Rights and Liberties of a Christian
 Subject. And then, I presume no wise Man would
 much regard the Privilege of their Kirk. And fi-
 nally, why has he omitted another Proof of their
 Phrenetic Bigottry in this Point, viz. That by an Act
 of the same Assembly, all Ruling Elders, School-
 masters,*

masters, &c. are to subscribe the Confession as the Confession of their Faith? What Blindness! What Infatuation! What Tyranny! Poor silly Ignorant Tradesmen, &c. who know so very little of the common Principles of Religion, must without Sense, without Light, and in spite of Conscience, subscribe and profess to believe what, peradventure they never once thought upon, can't read, never so much as heard, and are utterly incapable to understand. This, this is the Presbyterian Orthodoxy, this is the very Soul and Power of their Religion, and this is the great Glory of their so much admir'd and magnify'd Reformation. And from hence, I fear, it will be concluded, to make a just Parallel, that the Presbyterian Clergy, are as Fond of, as Bigotted to, and with as much Violence and Absolute Power, as want of Christian Charity and Moderation, Impose on the Consciences of all under their Jurisdiction, the Westminster Confession, as the only True and Infallible Standard of Faith, as the present Pope does, or can possibly enforce the Acceptance of his Constitution or Bull Unigenitus, on the Gallican Church, and others owning his Anti-christian Authority.

*Thus their Confession is equaliz'd, if not preferr'd to the Bible it self: For in what higher or fuller Terms, can a Man be required to subscribe this, than they exact and command the Subscription of that: * Witness the Provincial Synod of Fyfe in the present Case, which urg'd and requir'd our Author again and again, to subscribe the Westminster*

* See the
Revisal,
p. 69. Art. 3.

Confession, as the Confession of his Faith, in all the Heads and Articles of it, and renounce all contrary Doctrines and Tenets. By such unwarrantable and despotick Methods, it unhappily comes to pass that as this their Human Composure, is Press'd and Recommended vehemently, with Arbitrary Power, and in a most Tyrannical manner cramm'd down the Throats, of all such as are, or willingly would be assum'd into their Community, or the Body of their Kirk, and thereby unavoidably turn'd into an Engine of Contention, Hatred and Division, quite contrary to the Intention and Words of the Act of Parliament, which Ratifies it, so the Sacred Oracles of God, the Holy Scriptures, are not only almost quite laid aside and neglected in private Families, but also entirely abandon'd, and seldom or never Read in their Churches * * See Revif. pag. 2.

in direct Opposition to the Express Orders of their own Directory, and the constant Practice of the Primitive, and at present, of all the Reform'd Churches in the World. Now, whether such notorious Practices, do not altogether Border upon Romish Principles of the same Stamp, for which that Church hath been as often as justly twitted in the Teeth by some of the ablest and soundest Protestants Pens: Let those who are the best Friends to Presbytery judge, and endeavour to Rectify, if they will not continue to be Thought acting the Part of Jesuits under the Masquerade of a Cloak, or which is worse if possible, of Rank Infidels and declar'd Rebels to Heaven and the Christian Religion.

But

But to return from this Digression, if it be one, the Author upbraids the Brethren for contravening the Acts of their own Kirk, and for taking singular Courses, without any Countenance from its Authority. And here he touches but very slightly an abuse, viz. The multiplying of Ministers at the Celebration of the Sacrament, contrary to an express Act of their

The Protest-
ors.

General Assembly. Whereas the wiser Presbyterians themselves do more fully Represent, and more severely Aggravate the Matter. For they inform us, that one Course taken by their Dissenting Brethren, to make and keep a Party and Faction, was their way of ce-

• Vide a true
Represent. of
the Rise and
Prog. of the
Presb. Divis.
Of the
Church of
Scot. p. 35.
Lond. 1657.

*lebrating Communions. ** Albeit the General Assembly in the Year 1644, (*these are their own Words*) did establish an Order for Uniformity, and preventing of Confusion in the celebration of the Sacrament, wherewith this whole Church then rested well satisfy'd, yet since our Divisions, our Brethren have taken a new and irregular Method. To omit their way of admitting Persons who come from other Congregations, they do not now usually celebrate that Ordinance; but they have a great many Ministers (Six or Seven, or sometimes double that Number or more) gather'd to it, whose Congregations (most part) are left destitute of Preaching that Day: Great Confluences from all the Country— are gather'd at them, and on every Day of their meeting (which are *Saturday* the Lord's Day, and *Monday*, and now the preceeding *Thursday* too) many of these Mini-

sters,

sters do preach successively one after another: So that three or four, sometimes more, do preach at their Preparation, and as many the *Monday* following: and on the Lord's Day, sometimes three or four do preach before they go to the Action, besides those who preach to the Multitude of People, which cannot be contain'd in the Church. These Practises as they are a clear Violation of the Order unanimously establish'd in this Church, and do occasion great Animositics and Alienations in simple People, against those Ministers, who will not imitate those irregular Courses, so uninterested Observers, do perceive a clear Design in all this, to set up themselves, as the only Pious and Zealous People, worthy to be trusted and follow'd in our Publick Differences: Which if it be not an Injury to that Sacred Ordinance, and an Improving (which is a Bond of Unity and Communion) to be a Wedge to drive on and fix a Rent, Let the Judicious and Sober Judge. *Thus far they: Now whether such, and the like Abuses and Disorders be redress'd, since the late establishment of Presbytery, I leave to the Consciences of their Pastors, and the Senses of their Laicks.*

And further he Poses the Brethren, if they can vouch the Act of any Assembly, that discharges the Use of the Lord's Prayer, which is grown into a general Neglect, in publick and private amongst them. I am Confident there's no such Order extant. And I verily believe, as hard as their Foreheads

are, they will not dare to forbid it, tho' they do not scruple, or blush to Disuse it. But why did not the Author press them harder with the Authority of their own Directory, where we read these Words.

Direct.
p. 31, 32.
Edin 1645.

Because the Prayer which Christ taught his Disciples, is not only a Pattern of Prayer, but it self a most comprehensive Form, we recommend it to be used in the Prayers of the Church. And is no Respect due to an Authority owned by themselves to be so grave, so great, and so venerable, as that of the Westminster Synod, and their General Assembly at Edinburgh. No, none at all, further than it pleaseth the present Generation of Presbyterian Bigots, who, with as much Vanity and Pride, as Ignorance and Arrogance, fancy themselves more Orthodox, more Pure, more Wise, more Zealous, and understand the Doctrine and Laws of Christ better, than all who went before them in all Ages of the Church.

And to give but one Instance more, amongst many that will occur in the perusal of this extraordinary Process, of the Author's too great Charity for, and unwillingness or backwardness to expose his injurious Brethren, it is to be observ'd, that he does but once or twice at most, throughout the whole Tryal, barely mention the Synod's solemn Prayer, immediately before the final Sentence of Deposition past upon him; and that only in his Revival of the Synod's Minutes, where indeed the thing could not be omitted. And even then he touches that dismal Article with so much

Gen.

Gentleness and Moderation, as if he had been firmly perswaded and fully convinc'd, that these Excellent Qualities and truly Christian Virtues, had the strongest and most effectual Ascendants over the Wills and Affections of Presbyterians, as well as over those of the rest of mankind. But leaving the Author to his Error Charitatis, which he was wont to call Error Salutaris, I shall acquaint my Reader with this very remarkable Passage, and how the Synod's final Vote for Deposing him was usher'd in.

After the solemn Fushion of the Holy Tribe, Heaven must first of all be address'd to, and consulted for Light and Direction, to guide the Synod in so weighty and nice a Matter. This Divine Province was committed to a fierce and fiery Bigot, who (after the Synod, very wisely no doubt, had call'd in and invited the Defendant, and the Gentlemen his Parishioners, to be Witnesses of their unaffected Piety and Devotion) acted his Part Notably, and in a Methodical study'd Harangue, Appealed to the Omniscient God, that they had proceeded with sincere upright Minds in that whole Affair, begging and even claiming the Grace of the Holy Spirit for determining them to Judge without Iniquity or Partiality, what was most for his Glory, the good of the Church, and the Interest of that poor Place (meaning the Parish of Dunfermline, of which the Defendant was Minister) according to their bounded Duty, &c. Here I cannot but think of that of the Poet, Si vis fallere Plurim

Finge Deum. And how much is to be regretted, that Religion should be made, even by it's Professors and Teachers, a Stale for gulling the People, and accomplishing the vilest Projects. Upon due Consideration of Things, it will appear, beyond all possibility of Contradiction, that in the Synods Prayer, there was the most impious and abominable Juggling, with the All-seeing God. Dare they pretend that they consulted Heaven, with the Indifference of a Traveller, as the poor Pagan Philosopher, could direct us to ask Counsel of God? Were they not already determin'd which way to take, when they pray'd the Holy Spirit might determine them? Had they not unanimously voted Mr. Grame Censurable, and resolv'd the State of the Vote should be Suspend or Depos'd, before they came to pray, as appears by their own Minutes. Was it not then positively and absolutely Decreed, that he should be Silenc'd, either by Suspension or Deposition, before they address'd to God for Light and Direction? Nay, without all Peradventure, Deposition it self was contriv'd and concert-ed against him. And considering the Temper and Maxims of the Party, the meer Terms of the Vote infallibly demonstrate, what was peremptorily and previously to their solemn extraordinary Prayer, conspir'd and agreed on. Who then could much wonder if the Spirits of the Gentry, Town-Council, and Magistrates of Dunfermline, (who were Witnesses to the Synods Prayer, and the Defendants Friends and Parishioners, and who appear'd at this last Pro-
secution

secution in his Behalf, as they had done at all the former) were irritated and kindled against those Kirkmen, and who roundly told them, they Abominated and Detested such horrid Impiety, and bare-fac'd Hypocrisy; and treated and reproach'd the Actors, as Holy Cheats, and thorough pac'd Tartuffs. Nor can it be thought strange, that this solemn Instance of premeditat Villany, under the Mask of Religion, drew the following remarkable Words from a great Man * then present, addressing himself to our Author, viz. Sir you see Presbyterians of all Kinds and in all Ages are the same. Alluding to another most notorious and wicked Prayer, of the same Kidney with the Synods, which was forerunner to that Infamous and bloody Sentence of their Ancestors, against King Charles I.

Sir A. B. of
Broom's.

And now what could Mr. Grame have said for himself or how would he have justify'd his Conduct, in not pushing the Matters he touch'd to their due extent? I dare not Charge him with prevaricating; a mistaken notion of Charity and Moderation must have misled him. And I am perswaded, that all sober Divines, and other judicious Readers, who take the Pains to peruse the following Sheets will be ready to pronounce, that however the Presbyterians have condemn'd and caskeer'd our Author, by the Number and Power of their Votes, out of Prejudice, Passion, Self-Interest, and Gross Ignorance, yet he hath Baffled and Triumph'd over them, as well by the gentleness of a Charitable and Pacific Temper, as by the Force and Evidence of sound Reason.

After

After all, if any Person should happen to doubt of, or make any Objection to the Truth of this so Unchristian a Tryal, and so arbitrary a Prosecution: for it may be suppos'd there will be some, who can hardly think it credible, that an Affair of this Nature and Consequence, should be transacted in the very Face of the Sun, and that in a Country professing Christianity, and so much Zeal for the Cause and Kingdom and Church of Christ. I say to such Scepticks, I shall only in one Word make this convincing Reply, (viz.) That as this Monstrous Tragedy was not acted in a Corner, and that the same lasted for a whole Year, in different Ecclesiastical Courts, and Places, and by many and tedious Adjournments and References, by which Means, it became the publick Discourse in Scotland at that Time, so there are many Eye and Ear Witnesses of it still in being, besides several Persons of the best Rank and Fashion; who are ready to vindicate the Truth, Exactness, and Faithfulness of Mr. Grame's Papers. And as a further Testimony of the unquestionable Truth of this very foul Transaction, all the Authentick Writings relating to, and the whole Proceedings upon this Extraordinary Process, may to this Day be seen and read in the publick Records of the late famous Synod, pro re nata at Coupar in Fife, and in those of the Commission of the Kirk at Edinburgh.

And here I may, ex superabundanti, freely add, that the Excellent Character our Author bore, the Great Reputation and Credit he so justly acquir'd with
Men

Men of Sense of all Parties and Perswasions in his Country, by his General Knowledge and Consummate Learning, his singular Piety and Exemplary Life and Conversation, his unaddictedness to Party Quarrels, and extensive Charity, must certainly be of great weight and moment in this Point.

To conclude, as these Rare Qualities and Extraordinary Endowments, sufficiently, and even without any other Proof justify and evince the Veracity and Faithfulness of the Narrative our Author gives of his Tryal, so, his being in the Year 1681, under Episcopacy, turn'd out of his Living, for refusing the Test. His being twenty Years after that, under Presbytery, depos'd a second Time, by the Provincial Synod of Coupar, pro re nata, for Teaching the unquestionable Doctrine, and Preserving the divine Precepts and Morals of the Gospel; his firm adherance to the Revolution, and his being ever a publick Zealous, and avowed Defender of its known Principles: I say such signal Instances of the Perfection of Human Nature, in so many different Capacities, (which yet cou'd not rescue our Author, from the Fury of his Bigotted Enemies; so stupid and hardned were they,) must prove the strongest Arguments, and the most potent Incentives to awaken the Senses, and enlighten the Minds of the two contending Parties amongst us; and will more particularly serve to put to the Blush, and Impose an eternal Silence on the Tongues and Pens of such of the Presbyterians in Scotland, and Dissenters in*

Eng.

* See Appendix. Sect. ult. his Paper of Consideration about the Test.

England, *as are still, or may be actuated by, and possess with that Spirit of Contention and Persecution, or infected with the Principles and Guilt of the Practices, which so visibly governed those of their Society, who were Mr. Grame's Enemies, to their great Shame and Confusion, and to the general Disgrace of the whole Party.*



and
cu-
the
beir
beir
Dis-

THE
STATE
OF THE
PROCESS
AGAINST

Mr. JAMES GRAME,
Briefly and Plainly Repre-
sented in an ADDRESS to the
GENERAL ASSEMBLY
Met at *Edinburgh*, *March 1702.*

H E
MAY it please the Supreme Ecclesi-
astical Court in this Kingdom, to
which I have Appealed, and before
which I now compear, with all the
Deference, Respect, and Submission, that are
due to the Authority they are invested with,
by the Laws of the Land: May it please, I
A say,

say, this Reverend Judicatory, to take into their serious and impartial Consideration, how I have been treated and sentenced; and to vouchsafe me the Favour of passing their final Verdict, according to the common Rules of Justice and Equity; a thing, I presume, that could not reasonably be denied in the Case of an Infidel.

This Process was rashly and unadvisedly commenced by the *Presbytry*, upon the groundless Complaints, and restless Instigations of a few factious and turbulent Incendiaries in the Parish. I was, it's confess'd, under no Scandal for any Vice, or the least Immorality, blessed be the Divine Goodness. I was never favour'd with a previous Admonition from any of my Brethren, of whom it might have been expected, in common Equity and Christian Charity, that they would first of all have essayed to *Restore me in the Spirit of Meekness*, if I was *overtaken in a Fault*: Their own Confession makes Admonition the first Step for the better attaining of the Ends of Church Censures. But indeed they seem to have been so prepossessed, and blinded with Prejudices, that there could be no Place for fair and equal Dealing. For a * Libel containing several gross Articles, as the Warrant to cite me bears, was found Relevant before I was heard, or so much as summoned.

C. 30.
Sect. 4.

* See the
Appendix
Sect 1.
June 26.
1700.

Upon

Upon my first Compearance, I testified my July 10.
 passionate Desire to have all Animosities calmly
 allayed, Differences and Debates amicably ad-
 justed and accommodated, by pleading for a
 friendly Communing with my Brethren. By
 this means, I hoped Prejudices might be taken
 away, and we come to understand one another
 better, and the Presbytry be convinced, that I
 was not such a Monster as, perhaps, I had been
 represented. But this Project proved unsuc-
 cessful, tho' a Conference was appointed be-
 tween three of the Brethren and me. Nay,
 indeed, on this Occasion, Jealousies were heigh-
 ten'd and inflam'd, quite contrary to my most
 hearty Wishes and utmost Efforts. First, the July 25.
 Brethren obstinately refused to admit any to be
 Witnesses of our Conference; then they utter-
 ly declin'd to draw up, and sign a joint Rela-
 tion of what pass'd *hinc inde*, which I offered :
 † And finally, two of them, without the Con- † See App.
 currence of the third, gave in a sign'd Report *Sect. 2.*
 to the Presbytry, making a very lame and in- Aug. 7.
 jurious Representation of the Affair, thro' In-
 advertency and Forgetfulness, and not out of
 any wicked Design, or malicious Intention, as I
 charitably presume and believe: And so I found
 my self obliged to present, as I did, * a sepa- Aug. 21.
 rate Account of the same Conference, which I * See App.
 had penn'd immediately after our Meeting, *Sect. 3.*
 while things were fresh in my Mind. And hence

it came to pass, that false Reports were spread abroad, and invidious Calumnies were propagated. I was painted out in a most hideous manner, as a rank *Arminian*, tho' I had in express Terms disclaim'd *Arminianism*.

And here once for all, I sincerely declare, that I have always judg'd it dangerous to have
Vide Dr. Mens Persons in Admiratio, so as to build my
Sanderfon Faith upon their Judgments, or to pin my Be-
on 1 Pet. lief upon their Sleeves. That Honour is due
2. 16. to no Man, but *The Man Christ Jesus*; and to no Writings, but those of the *Old and New Testament*, which are the *Oracles of God*. This I take to be a Part of that *Libertas Christiana* we have in our Saviour; so that I can truly protest, I am neither *Lutheran, Calvinist, Arminian*, &c. because I do not embrace any *Dogma*, because *Luther, Calvin, Arminius*, &c. imbraced it. Nor, on the other Hand, do I reject any Doctrine, because they rejected it. As for what is called *Libertas Philosophica*, it may be justly claimed by, and must be readily allowed to every Man, in the Scrutiny of Truth, and Quest after human Learning. The wisest, the greatest, the holiest Man's Authority, is no sufficient Proof of what's true or false. On
Cic. this Account, the sagest among the Pagans con-
Vide Æli- demned the Scholars of Pythagoras, for relying
an. Far. on his bare Word as a divine Oracle. That in
Hist. 4. 17. one of their Poets, *Nullius addictus jurare in*
Hor. ver-

verba magistri, is approved as a Maxim; and their famous Moralist upbraids such as *Jurant* Seneca, *in verba, nec quid dicatur aestimant, sed a quo.*

And I suppose, the most judicious and thinking Persons have ever held, that the Enslaving of our Judgments to the Dictates of Men, and the receiving an intire System of Doctrine by the *Bulk*, and taking up Opinions in the Gross, as they are own'd and professed by any Party or Society of Men, without a due Enquiry into the Grounds and Reasons of their Sentiments, is a thing not only unmanly and servile, but also most unsafe, and extreemly prejudicial to Truth.

A little after the Conference, the Affair was Aug. 21; referr'd by the Presbytry, for Advice, to the Synod, that was to meet at *Coupar*; and this Reference was back'd with a Petition from the Eldership. This Synod did very frankly and readily express their just and kind Inclinations Sept. 24; towards me, and clearly enough discover how I was to be handled and trounc'd by them in due time. The very next Day after their Meeting, (so keen and forward was their Zeal) they gave Sept. 25; their Advice, and pass'd an Act founded upon the Consideration of the Reference, and Petition, That the Presbytry should give me my Libel, since they had summoned me already, and carry on the Process till it be ready for a Sentence; and then bring it before a Committee to meet at

Kircaldie, with full Power to pass Judgment on the whole Affair. Here the Synod seems to have proceeded upon very insufficient Grounds. The Eldership's Petition ought to have been a Reason for censuring the Authors of it, but could never have induc'd prudent and unprejudic'd Men to affront a Brother, by ordering him to be judicially prosecuted, for gratifying a few ignorant and impudent Calumniators. For their Petition expressly bears, that this Parish was desolate, and not under the Inspection of a Gospel Ministry : Which is a direct virulent Reflection, not only on me, but by necessary Consequence, on whole Protestant Churches also, where Parity among Pastors doth not obtain : And I suppose, no judicious and sober Presbyterian will presume to affirm, that the *Church of England* is not under the Inspection of a Gospel Ministry ; or that the Bishops and Conformists there do not preach the Gospel, because they have not discarded the 39 Articles, their Liturgy and Catechism, for the *Westminster* Confession, Catechisms and Directory, or because they prefer Prelacy to Presbytery. Nor was it a good Reason for giving me my Libel, that I had been cited ; for the Citation might have been unjust and groundless. And *de facto* I was formerly cited, when no Libel followed, and the Process was let fall. But the worst of all was, that the Synod, in Effect,

Sept. 1699.

Effect, held my Libel to be *Relevant*, before I had been heard upon it, or had once seen it: Otherwise, how could they have appointed the Presbytry to carry on the Process till it was ready for a Sentence. The Presbytry might have seen Cause to throw out the Libel, upon my arguing against the Relevancy thereof. Matters, I doubt not, have been aggravated to the Synod, by some of the hot and hide-bound Brethren. The Conference, forsooth, demonstrated me to be grossly Heterodox. I did, indeed, commune with my Brethren freely, as Friends use to do in private, in Compliance with their Desire; and for curing, if possible, their Suspicions and Jealousies: And I was the more inclin'd to use a Philosophical Freedom, because I had been assured, that what pass'd in the Conference should not be improved to my Prejudice. But when the Points, treated in the Conference, have been canvass'd and scann'd with the utmost Niceness and Scrupulosity, I am confident it will be found, that I have not advanc'd so much as one single Proposition, which is contrary to the Rule of Faith, or was ever condemn'd by any Reform'd Church, as Heretical, or in the least prejudicial to Piety and Virtue. It's like indeed, I have not followed some Mens *Theological Dialect*, my Notions and Ideas differing from theirs: And as yet, I have seen no Law, or Reason, binding us all to the same precise

Thoughts and Language in all Points. Nor is it possible, we should all exactly so jump and agree. However, notwithstanding our various Conceptions and Expressions, about abstruse speculative Points, I doubt not, but Ministers may, and ought to propound, and represent the great Truths of the Gospel, and to explain and inculcate the uncontroverted Rules of Holiness, without interfering with one another, or disturbing the Peace of the Church.

The Synod's Advice and Order were punctually observed and executed. The Presbytry, Oct. 24. at their first Meeting, gave me my Libel. The Nov. 20. Time for producing my Answers was prolonged upon some Neglect, or Mistake, and a plain Falshood, I complain'd of. And before I gave in my Answers, I pleaded, that the particular Acts on which the Libel is pretended to be founded, and by which I was to be tried, might be specified. And upon the Refusal of a thing so equitable, I * protested for Remedy against the Presbytry. The Moderator oppos'd a Counter Protest, in which there's this remarkable Passage; *It is imprestable for Judicatories to determine explicitly in every Case, the Minimum quod sic, or the lowest Degree of what Amounts to Censurable Scandal; and the written Word of God, and the Light of Nature, are sufficient to determine in these Things, as far as is necessary, and particularly in the present Process.* Now if it be not possible to deter-

* See App.
Sect. 4.
Mr. Logan.

determine the lowest Degree of Censurable Scandal, then sure, Judicatories cannot (*hoc tantum possunt, quod Jure possunt*) Inflict Censures for the lowest Degree of Scandal, unless they resolve to punish they know not what, nor why. The written Word of God, (that may be well call'd the *Christian Pandects*) and the Light of Nature, are excellent Rules, by which I am most willing to be Judg'd. But then, I hope, my Judges ought to acquaint me with the particular Laws of the Scripture, and the Dictates of Natural Light, according to which they will proceed in the Tryal. If I have transgress'd the Rules prescrib'd by Christ and his Apostles, to Evangelick Pastors, in such a Degree as deserves Ecclesiastick Censures, more than the Brethren themselves, it will be just to particularize these Rules. Or if I have not shap'd my Conduct, according to the Dictates of Natural Reason, such as the *Præcepta Juris*, mention'd in the Institutions of the Emperor *Justinian*, *honeste vivere, alterum non ledere, suum cuique tribuere*, there's all the reason in the World to treat me, with the utmost Rigour. On the other hand, if the Brethren have shrouded themselves under fair *Generals* only (as indeed they did, thro' the whole Process, as to this Point) how can their Conduct towards me, be Justified?

Lib. I.

I know some young Men (such were the Majority of my Judges) gave out, that they
would

Grot. de
Jur. Bell.
& Pac.
Lib. 12.
cap. 23.

would Vote in my Affair, according to their Consciences. And surely they were in the Right, if what they said was rightly understood. For certainly Conscience is every Man's immediate Guide; and to act without, or against its Verdict, is plainly Brutish. It was excellently said by a great Man, *Vim Judicatricem humanis Actionibus Ducem Deus Addidit, quâ contemptâ Obrutescit Animus*. But withal it's to be consider'd, that as every Man is to be guided by his Conscience, so this is to be directed by some Rule of Natural Light or Divine Revelation, or Human Law; according to the Nature and Variety of Cases that come to be examined or decided. So that to Judge or Vote according to Conscience, necessarily implies or supposes, some Rule, or Law, by which the Mind is Inform'd and Govern'd. Otherwise the Sacred and Venerable Name of Conscience, which has been so scandalously Abused and Prostituted, proves to be nothing, but mere Will, Humour, Passion, Interest, &c. And it is most certain, that the most notorious Acts of Injustice, and the most barbarous and execrable Villanies have been perpetrated by the Impulse and Tyranny of Misguided Consciences.

And now I think it may be Freely and Truly said, that the Brethren's having Insisted only on Scripture, the Light of Nature, and Conscience in general, in the present Process; but
never

never Specifying any particular Dictate, Law, or Canon, by which I was, or could be found Guilty, Amounts to thus much : That they thought with themselves, *The Incumbent at Dumfermline*, (for thus they were pleas'd to Stile me) who is not on our Side, and professes to be of no Party, must by any means be turn'd out, plead what, and how he will, in point of Law, Reason, and Equity. If this be reckon'd my Crime, (I protest sincerely, I know as yet no other, for which I have been so restlessly pursued) I do solemnly avow, I account it a Thing Creditable, and a Degree of Happiness, that, tho' I heartily embrace and own the Doctrine of the Reform'd Church, yet I neither have, nor will Engage my self for or against either of the contesting Parties amongst us ; but hold my self bound in Conscience to Contribute what lies in me, towards a *Cessation of Parties*, in order to the True Interest of the Church, and the Welfare of my Country. This may be thought a perillous Profession ; That I can't help. It seems to me, in this Juncture, *Casus Confessionis*.

Under the Protestation mention'd above,
 * I produc'd my Answers to the Libel, late
 at Night ; next Morning they were read be-
 fore the Presbytry : And then the Moderator,
 to Signalize his Subtlety and *Acumen*, or, per-
 haps, to testifie his Zeal for Truth, against one
 he

Dec. 11.
 * See the
 Appendix
 Sect. 5.

he dream'd to be its Enemy, fell a Wrangling about this Passage in my Paper, *That there's a Promise of Success to our Endeavours, plainly taught, and frequently inculcated in the Scriptures.* But my Reverend Brother was not aware, that he quarrell'd rather with the holy Spirit, than with me ; it being Clear and Certain, that God's Promises afford good Reason and great Encouragement to wicked Persons, for renouncing their Sins, and reforming their Lives. And whoever has the Confidence to assert the contrary, may well adventure to braze out any thing, tho' never so palpably opposite to the Nature and Design of the Gospel. At last the whole Affair was referr'd, by Virtue of the *Synodical Act*, to a Committee at *Kircaldy*, before which I was Cited, *apud acta*, to Compare.

Jan. 21.
1701.

This Committee did nothing as to the main Business, leaving the Matter entire and undecided to the ordinary Synod that was to meet at *Dumfermline*. But in the mean time, they sufficiently bewray'd, how forcibly they were sway'd by Prejudices against me, as appears by the several Steps of their Illegal, Arbitrary, and Imprudent Conduct. The only Thing that fell, according to due Forms, under their Consideration, was the Libel and my Answers. But they must not be Limited, no not by Reason, or Equity itself. They wou'd and did act as they list'd, or according to what seemed

good

good in their own Eyes: They pick'd out of my Papers, here and there, what they thought fittest for their Design, blending and confounding together my Answers to the Libel, with the Account of the Conference, which was quite Foreign to the Procefs. For 'tis plain, beyond all Contradiction, That the Libel being Posterior to the Conference, I was bound only to Answer what's Objected in *that*, without any Regard to what might be wrested from *this*. But in Effect the Committee Erected as 'twere a *Tribunal of Inquisition*, and Studied to Entangle and Torture me with Query upon Query, utterly Alien from the Business; Affecting and Attempting, as it seem'd, to disclose and pry into the inmost Recesses of my Mind, in a most Tyrannical manner, that so they might descry those Errors in my secret Sentiments, which could not be found in the Faith I profess'd, and the Doctrine I taught: And because I declin'd to Answer what they had no Authority nor Reason to Ask, Outcries were rais'd, and I was traduced and defamed up and down, far and near, as a Man of unsound Principles, and a Corrupter of the Christian Religion. Wherefore that I might Shame and Silence those groundless and uncharitable Clamours, † I † See the Appendix Sect. 10. condescended to declare my Judgment, in the most Material Points, Relating to the Queries, tho' I was not oblig'd to regard such Impertinencies,

nencies. And then, the General Assembly being to meet precisely within a Month after the Committee, would not one have thought that common Prudence should have inclin'd the Brethren, who were Invested with so ample a Power, to refer the whole Process, which they acknowledged to be of great Import, to the Supreme Ecclesiastick Court ; and by this means to rid themselves, and the Synod their Constituents, of the Burthen and *Odium* of so Intricate and Invidious an Affair. They did not question, I suppose, but the Assembly's Zeal would be as Intense for the Good of the Church, as the Committee's was: And they will Confess, I am sure, that the Assembly must needs have more Wisdom to Govern their Zeal. But since the Committee had got me hard and fast in their Clutches, they resolv'd not to quit their hold. And it seems to have been Concluded, That the Pleasure and Honour of Trampling upon, and Triumphant over so obstinate an *Incumbent*, must be reserv'd and secur'd for the Clergy of *Fife*. *Egregiam vero Laudem, &c.*

April 1. I compear'd before the Synod at *Dumfermline*, having been Cited, *apud Acta*, for that Effect, by the late Committee. It was not thought fit, at this Time, to venture upon a final Decision of the Process, which the Brethren found to be Intricate, and they had not
Leisure

Leisure thoroughly to discuss; and so the whole Affair was referred to a Synod, *pro re nata*, appointed to meet at *Coupar*. Mean while, the Synod here discovered, that they were no less prepossess'd and byass'd against whatsoever could be pleaded or desired on my behalf; nay, and against Reason and the Common Forms of Equity, than the late Committee. The Gentry of the Parish desir'd a Sight of the Process, only for a few hours, and Engag'd to return all the Papers that very day. This was peremptorily refused upon frivolous Pretences; and hereupon one of the Gentlemen took Instruments. I pleaded once and again, that the Synod might declare they intended to proceed only upon the Libel, and my Answers, nor could this be obtain'd, tho' Justice and the Nature of the Thing oblig'd to it. And so I was Constrain'd to Protest (as I did in very respectful Terms) and take Instruments. Then I requested, that the Authors of the Reflections on my Ministry, might be Censur'd, and so gross and scandalous Aspersions might be Condemn'd: And further, I demanded, that the Synod might declare, it was not their Design, by calling me *Incumbent*, to deny or Question my being Minister of the Gospel to this Parish. But they never vouchsafed to take any Notice of such reasonable Requests. I suggested very Calmly, That, since the Process was difficult and perplexed,

plexed, it would be fit to consult the *Commission of the Kirk*. To this it was Answer'd, Sawcily enough, that they wou'd do as they judg'd Expedient. The Gentry and I jointly crav'd, that the Extraordinary Synod might be appointed on a more convenient Day, *June* being a time of Business, (I was Cited *apud Acta* to Compear the third *Tuesday* thereof) which might call both themselves and me to *Edinburgh*. But the Brethren were Inflexible as to the set Dyet. After all, the Gentry solicited, that the Place of Meeting might be *Kircaldie*, for their greater Ease and Conveniency : But they quickly learn'd, that the Place was as unmovably fix'd, as the Time : So *Absolutely* and *Despotically* did the Brethren Decree the Minuteſt Circumſtances. And is this indeed, the Gentle, Compliant, Debonair, and Condeſcending Temper, preſcrib'd by the Laws, and recommended by the Life of our Bleſſed Maſter ? Will not ſuch a Stern, Insolent and Supercilious way of Treating Gentlemen, afford ſome Colour to the Enemies of our Function, for upbraiding Miniſters, as not believing what they themſelves Preach, and therefore unworthy to be believ'd by others ?

June 17. After I had been bandy'd about like a Tennis Ball, I Arriv'd at *Coupar*, and Compear'd before the Synod there, which did me all the Kindneſs I expected ; I mean, favour'd and honour'd me with

with a Writ of Ease, and solemnly Cashier'd me, after I had serv'd faithfully, according to my little Skill and poor Ability, one and thirty Years under the Banner of *the Captain of our Salvation, the High-Priest of our Profession, and the Bishop of our Souls*. It will be very hard in a few Words to represent the Measures this Synod took, and the Method they followed, for effecting and compassing their Designs. The Extract of their Minutes fills about three Sheets. However, I shall Essay to give the *Assembly* a Sample of their Proceedings, in some of the most Momentous Points of the Process. Now in general, I may truly, and dare confidently averr, that they govern'd themselves by no Forms, by no Rule, by no Law, by no Canon, by no Dictate of Right Reason and good Sense. They never once vouch'd divine or human Authority, for justifying their Actings and Determinations. Their own Mind or Opinion, their mere good Pleasure, or unaccountable Will, were to them the only Standard of Truth and Falshood, of Right and Wrong.

The Gentry, and other Parishioners of mine, pleaded, that three Ministers of the Presbytry, might not sit as Judges in my Affair, because they were Guilty of partial Dealing, having, before any Process was rais'd, consulted with, and advis'd the *Accusers* to pursue me. Upon

B

Debate.

Debate in the Synod, the Point was Stated thus, whether supposing the Truth of the *Allegation* against the three Ministers, they shou'd be sustain'd as Judges? It pass'd unanimously, **that they should**, and accordingly they sat as Judges.

At the first *Sederunt*, a Committee was chosen to review my Affair, and to make a Report: After the Report was given in to the Synod, the Gentry and I pleaded that it might be imparted to us. This can't but seem very reasonable, since we were allowed to be heard, and to reason upon the several Heads of the Process, as the Moderator in open Synod told us; and certainly it would have been of great Use, to know the Committee's Judgment, together with the Reasons and Grounds thereof. By this means, perhaps, I might have been enabled to give the Synod, ample and full Satisfaction; whereas, whilst the Causes of their Dissatisfaction were conceal'd, it was impossible for me, or any mortal, to remove them. I can't think my Brethren will venture to say, (whatever others may) that for this very *End*, the Report was kept secret, that I might be incapable to rectifie Mistakes, or to clear Difficulties. For this were certainly a most high Degree of Spite, Rancour, Malice and Injustice. Besides, since the Report was to be once communicated to me, what reasonable pretence could

could there be, for with-holding it, in the most proper and seasonable Juncture? However it was peremptorily and obstinately refus'd: And sure, if our Request was just and reasonable, it was unjustly and unreasonably deny'd. This Repulse did so irritate the Gentry, *The Gentry appeal'd to the Parliament.* that they presently took such a Course, as perhaps, otherwise they would not have done.

There was another disobliging Circumstance in the Synod's Conduct, as to this Point: For before they consider'd the Gentry's Request and mine, they proceeded to a Vote, *Whether the Excerpts made by the Committee, be Just:* (So it's in the Minutes. p. 4.) *and their Judgment concerning the several Articles be true and right?* And it pass'd unanimously in the *Affirmative*. Now this Procedure seems to be no less wicked and inconsiderate in itself, than it was provoking and Insolent, with respect to the Gentry. For the Synod did implicitly and blindly approve the Report, both as to Matters of *Fact*, and of *Right*, without Collationing my Papers and it together, and without a due Enquiry into the Reasons (if there were any) of the Committee's Judgment: So that the only Reason of the Synod's unanimous Approbation, was their Brethrens simple Authority: That is, the Synod, *Nemine Contradicente*, approv'd the Committee's Report, because it was their Re-

B 2

port;

port; and this, I apprehend, will be deem'd sorry *Logick*, and worse *Divinity*.

Next, I intreated the Synod to specify the Acts of this, or any other Church, by which I was to be Try'd. The Synod voted, that my Request shou'd be deny'd: Only the Moderator told me, *That they would build their Sentence on such Grounds as they should Answer for to their Superiors*. And what was this, but gravely to say nothing, or, at least, nothing to the purpose: For I claim'd, (as I had reason, according to the usual Forms) to be inform'd what Laws, Acts, or Canons, I had violated; and to be heard what Defences I could make. It was none of my Concern, how the Synod might clear themselves to the Assembly; so that here a Sham was put upon me, by a very trifling and impertinent Shift.

Another Demand of mine was, that the vile Aspersions cast upon me (by Petitions, first to the Synod at *Coupar* 1700, and to the Presbytry here, shortly after) as not being a *Gospel Minister*, might be consider'd, and the Synod pass their Verdict; nor cou'd this be obtain'd by any means: They resolv'd to go on in the Process, before they enter'd upon this Point. But this was not all, nor the Worst: When afterwards, I again insisted, that it might at least be declar'd, they wou'd Examine the Reflections on my Ministry, before they came to
a final

a final Sentence, the Matter was put to the Vote, whether it should be so declar'd? And it pass'd in the *Negative*. One would think that a little common Sense, or the least Tincture of Honesty, might have kept Men from venturing to expose themselves in such a Manner: And I am apt to believe, that all learned, sober and pious Divines, will be amaz'd at what looks very like a phrentick Piece of Bigotry.

I need not mention, what I had insinuated in my Address to the Synod, with all just Respect, and becoming Modesty, *viz.* That the Commission of the Kirk, might be consulted, or the whole Affair referr'd to the General Assembly. This my Desire was not the least regarded: Our Synod was wise and able enough, to manage all things without the Assistance, or Advice, of the Gravest and most Experienc'd of their Brethren.

And here I must not omit, how the Synod condescended to acquaint me with what Articles they were dissatisfy'd (as indeed they were with every thing I had said, did, or cou'd say, or was said on my behalf) And allow me to Answer *presently and positively*, (as the Minutes bear, *pag. 6.*) what I had to add for the Synod's further Satisfaction. This had indeed been a Favour, if they had likewise been pleas'd to inform me, upon what Grounds they were dissatisfy'd; but simply to tell me they were displeas'd,

without any Account, why they were so, look'd rather like a Snare than a Kindness. Of this I was very sensible, but saw no Remedy. It was plain enough, that I could never satisfy them, while I knew not the Ground of their Dissatisfaction : If they were justly dissatisfy'd, surely they could tell why. And if they could tell, and were willing to be satisfy'd, they would certainly have told, why they were not satisfy'd. But I found it needless to reason, where the Will, and not the Understanding, was Dominant : So that I was unavoidably engag'd to Compear once more before a *Court of Inquisition*, as formerly I had done, before the Committees of *Kircaldie*, Presbytry, and Synod of *Dumfermline*, and of this very Synod. And if such a Comparison be not offensive, let me say, I must be again Catechiz'd. The Moderator, who was to be Catechist, appearing to be Grave, Calm, and Discreet, tho' but a young Man, I did the more willingly undergo this Piece of *Drudgery*.

I was pos'd upon a great many Points. But I shall content my self to give this Reverend Judicatory an Abstract of my Answers with respect to the Libel.

1. *I was charg'd with Contempt of Authority, in Communicating with my Colleague after he was Depos'd.* I did, and do utterly disclaim all Contempt of Authority, Civil or Ecclesiastick; and

and Contempt being an Act of the Mind, I can never in this Case be found guilty of Contempt, while I sincerely disavow it, (as indeed I do) unless there be some express Canon, declaring such an Overt-Act to be Contempt; and it be likewise prov'd, that I knew, or was oblig'd to know, that there was such a Canon, with Certification.

None of the Brethren ever warn'd me of, or offer'd once to Challenge me for such a Miscarriage. And with me it has always been a fix'd Principle, *Ordo est rerum Anima*: And I have always judg'd it more Eligible, patiently to suffer, than to Violate the Order, or disturb the Peace, either of Church or State.

2. *Supine Negligence* was objected, in that for four Years, or thereabout, I had not publickly Catechiz'd. As to this, the Synod, in Effect assail'd me, forasmuch as they found me only Guilty (and that too, against all Reason and Equity, as I have demonstrated in several Papers) of *Culpable Negligence*. And I presume, I can't be Condemn'd for what's not in the Libel: But if they will make this the Ground of the Sentence, then I am sure they condemn themselves, and all the Ministers in the World, there not being one single Man, who can, or will offer to clear himself of all *Culpable Negligence* in the Discharge of any Part of the Pastoral Office.

3. *I was charg'd as a Man of unsound Principles:* And to make this out, six Instances were adduc'd: 1st, *I refus'd to sign the Confession of Faith*, when conven'd before the Presbytry. So then I am here only challeng'd for not Subscribing, when I was prosecuted before the Presbytry, which happen'd in the Year 1690, and am accountable for nothing else by the Libel as to this Point. Now it's incontestably Evident, that my refusing then to Subscribe, neither was, nor cou'd be any Proof of my Unsoundness, there being no Law at that time, obliging any Minister to Subscribe. What has been Enacted since, is quite Foreign to the Libel, and therefore altogether Impertinent.

4. 2^{dly}, *I tax'd an English Presbyterian Divine, for maintaining, that a Man in the State of Nature, could do nothing that was good, &c.* This Article is so fully clear'd, that the Synod thought fit to wave it, tho' some of the Brethren first and last, wrangl'd too, too much about Points relating to it, which surpass the Reach of all Mortals. In one Word, while I assert the Necessity and Efficacy of Medicinal Grace of our Lord Jesus Christ, as I do, and have always done, I presume no sober intelligent Divine will Censure me for Heterodoxy on this Head.

5. 3^{dly}, *I accus'd all that Separated from me and others of the Prelatick Communion, of the*
scanda-

scandalous Sin of Schism, and that upon the Grounds adduc'd in the *Seasonable Admonition*. The Synod found themselves obliged to restrict this Instance to the Presbyterians in my Parish, whom indeed I not only accus'd, but prov'd to be guilty of Schism, if the Commission's Arguments be solid, as I think they are. But suppose I had exceeded due Bounds in charging my Presbyterian Parishioners with Schism, out of a hearty Concernedness for *Order, Peace, and Unity*, I would gladly know by what Law of Christ, or Canon of the Church, such a well-meant Act of mine deserved Deposition, or any Censure at all. See an *Act of the Assembly* ^{1647.} *against such as withdraw from the publick Worship* ^{Self. 19.} *in their own Congregation.*

6. 4thly, *I reflected on the Covenant, &c.* So the Synod constructed this, an Instance of Unsoundness, and aggravated the Matter beyond all Measure; whereas truly there's no such thing objected in the Libel. The Accusers do indeed challenge me for some Passages I cited out of a Pamphlet intitled, *Scotland's Present Duty*, and for contradicting the Author in one Point. Now what I cited and approved, is, and must be confessed inoffensive and unexceptionable. And as to my differing from that Author, and venturing to contradict him; I hope it is not a very criminal Piece of Presumption, since he doth not pretend to be infallible. And I am apt to think

think he will easily pardon me, if Reason be on my Side, in affirming, That *Entering into Covenant* is not the highest Piece of Reformation, but only a Step, or introductory to it. What can be more clear and unquestionable, than that Engaging, Promising, Vowing, Covenanting, in the most solemn and sacred Manner, is not actual Performance? And now, to shut up this Point, I declare, it was no Part of my Design, on the Fast Day, to rip up, or meddle with the Transactions of the late Times: My Business was to convince my Hearers of their Disloyalty and Unfaithfulness to our God and Saviour, and to recommend and press Repentance, and Amendment of Life and Manners.

7. 5thly, *I asserted, that Christ dyed for all and every one of my Hearers, and that the Reason why they are not all saved, is because some do not fulfil the Condition.* I did indeed apply to my Hearers what St. Paul said to the Corinthians, *Ye are bought with a Price, &c.* And who can, or dare point out that Person in any Congregation, to whom a Minister is not warranted and obliged to say, *Thou art bought with a Price?* May, nay, must not Ministers from the universal Propositions of the Gospel, infer the Truth of particular ones? Is it not as clear as the Sun at Noon Day, that the Reason why so many Professors of Christianity perish, is, because they do not believe and obey our Saviour? Have I taught

taught any thing but what has been the commonly received Doctrine in all Ages, and is to this Day the Belief of the most famous reformed Churches; as of the *English*, &c. I am truly sorry, that our Provincial Synod has so much expos'd it self to Scorn and Contempt for their Ignorance or Arrogance, if they have condemned me for such an *Article*, as no Man was ever condemned for (to the best of my Knowledge) by any other Church, from the Birth of Christ, to this Day. But it's hop'd the Assembly will wipe off the Aspersions, and vindicate the Credit of their Society.

8. 6thly, *I made the Down-crying of Forms the Cause that Family Worship is so much out of Use.* I need to say nothing on this Article, the Synod having acquiesc'd, as I take it, in what I represented. Only I must say, it seems strange, that the Brethren suffered this Article to stand in the Libel, since what I taught, amounts, in Effect, to no more than what's allowed by an Assembly in their Directions for secret and private Worship. 1647. *Seff.* 19. *Seet.* 3.

Thus I have abridg'd what's more amply deduc'd and confirm'd in other Papers: And when I reflected upon the whole Affair, I call'd to Mind what's observed by judicious Historians and Politicians, who tell us, That, in the Consultations and Transactions of Princes and States, there is often a vast Difference between the *Real* and *Pretended* Cause of their Enterprises

ses and Actions. The Latter is called *πρόφασις*, and the former *αἰτία*. If it be true, and may be said, that Churchmen have their own Politicks too, 'tis more than probable, that the Libel was only a fair and plausible Pretence, for proceeding so rigorously against me; but that, in Effect, there was somewhat else at the Bottom (for plain Shame, not to be own'd) which, like the hidden Spring, did set the whole Wheels agoing. And whoever will heedfully trace the several Steps of this Process, and duly weigh the obvious Circumstances of the whole Transaction, they can hardly fail to be convinc'd, that it was not *Conscience*, but *Convenience*, or a mistaken Interest, which did cast the Ballance.

But now I hasten to one of the most odd unaccountable Passages in the whole Process; I mean the Form and Tenor of the *Sentence*, in its first Edition, and the patching up of quite another in the second, after I was *Civilly*, or rather *Ecclesiastically* dead. Only in my Way I must take Notice, that my Address to the Synod had an Influence in procuring the Sentence against me. It's expressly noted in the Minutes (*Pag. 9.*) That among the whole Heads and Articles which the Synod consider'd

† See App. a little before the final Decision, my late † *Investive Address* is reckon'd. It cannot but seem very hard and strange to call my Paper *Investive* (which contains nothing, I think, but the Words

Words of *Truth and Soberness*) without ever signifying what had offended the Brethrens Tender and Delicate Ears. And this is yet the more surprising, that the Committee's Remarks upon my Address, were read before the Synod (so the Minutes bear *Pag. 4.*) tho' they are not set down in the Extract I got of them. What a bizarre and capricious Conduct is this ! But it's astonishing beyond Measure, that the Address should have in the least mov'd the Synod to censure me, before I knew where the Crime or Fault lay. I might have soften'd and extenuated the Matter ; or, I might have retracted what thro' Mistake had escap'd me. And truly, the very last Words of my Address might have sufficiently allayed the Brethrens Ardour, if I had provok'd them. For thus I bespeak the Synod, *If there be any thing said thro' Inadvertency, or any other human Frailty, that violates Truth, Justice, Charity, Humility, and may be justly offensive to any single Member of the Meeting, or to any pious, well-disposed Soul, I wish it unsaid as flatly contrary to my Intentions, and do under my Hand revoke it.*

I return to the Sentence upon this Vote, *Suspend or Depose.* The Roll was called, and it carried *Depose.* *And therefore the Synod does hereby simpliciter Depose the said Mr. James Grame, from all Exercise of the Ministerial Office in the Parish of Dumfermline, or elsewhere ; and*
that

that because of the dangerous Errors and other Mifcarriages they have found in his Ministerial Function. Is there not here a very compleat Sentence? We have the solemn and weighty Censure of *Deposition*, the highest that the Church inflicts on scandalous Ministers, and the Grounds of the Censure, *Dangerous Errors, and other Mifcarriages.* But so far as I know, there was no Error prov'd against me; nay, in Effect, it was never once attempted. For I think the Brethren will not say, that I was convicted to have swerv'd from the Word of God, which is the Rule of Faith, in any Doctrine or Opinion of mine. And I am sure, that according to the Protestant Principles, no Man can be condemned for Heterodoxy, who holds all necessary Truths (as he certainly does that believes the Bible) and contradicts none of them by any particular Notion or *Dogma* which he owns and professes. And I am farther sure, that no such thing was, or can be made out against me. Or if it cou'd, I wou'd forthwith renounce what had been shewed inconsistent with Scripture, and imbrace the contrary Tenet. How then were my Errors found? Till I be better informed, all the Account I can give, is, that the Synod was pleased to judge my Doctrine and Sentiments to be *erroneous*; whether the Proof be good and sufficient, let others determine.

But

But let it be supposed, that I entertain Errors (what Mortal is free of them?) yet how doth it appear, that my Errors are dangerous, either to my self or others? Sure all Errors are not so, otherwise all our Ministers, and all Men must be guilty, in Matters of Belief or Opinion, as the Synod pronounc'd me: Or how come my Errors to be Dangerous, while my Brethrens are harmless? And farther, I would know my Errors particularly: Are they *Gnosticism, Chiliasm, Montanism, Sabellianism, Manicheism, Arianism, Photinianism, Pelagianism, Nestorianism, Eutichianism, &c.*? Or, to come lower, Are they *Socinianism, Arminianism, Quakerism, Latitudinarianism, &c.*? Are these the Errors found in my Ministerial Office, or in me the Minister, which is the same thing? And for Miscarriages, I think it should have been express'd, of what *Species* they are, and against what Law or Canon. I verily believe my Brethren have not so great a Conceit of themselves, as to plead Not Guilty, or to pretend an Exemption from Miscarriages. *In many things we offend all.* But perhaps my Miscarriages are of the first Magnitude, or of an extraordinary Size; such as *Blasphemy, Sorcery, or Witchcraft, Sacrilege, Perjury, Rapine, Extortion, Raising of a Fortune by Cheating and Over-reaching those I have any Dealing with, Grinding the Faces of the poor, With-holding from them due Relief,*

lies, frequent Non-Residence, Trampling upon Authority, supine Negligence, &c. All these and many more such like Transgressions, are comprehended under the common Idea of *Miscarriages*. And now I declare ingenuously, I know not what to make of the Grounds of the Sentence, unless it be to this Effect: That I was most certainly and solemnly deposed, but neither then saw, nor yet see, why? because the Court could not, or would not tell. If such a Sentence be valid against me, I may boldly venture to say, There's not an Episcopal Divine in *England*, or any other Reformed Church, whom our Synod would not have Depos'd (had it been in their Power) *for dangerous Errors, and other Miscarriages.*

That I have alleged the exact Tenor of the Sentence, is evident from the Minutes (*Pag. 10.*) signed by the Clerk. It pass'd Synodically, and was pronounced in open Court. Upon it, one of the Accusers, *William Robertson*, a Man well known, took Instruments in Name of the Eldership, and I appealed from it, and dictated my Appeal, which the Clerk hath faithfully recorded. And about ten Days after, I drew up additional Reasons of my Appeal from that very Sentence, which I dispatch'd to the Moderator and Clerk, eight Days before I saw the Minutes. This is the plain *Res Gesta*, that can't be denied. Now the Minutes are either
fal-

falsified, or they are not. If they are, then here is nothing but downright Knavery, Cheat, and Imposture; which I hope the Synod as much abhorreth, as I do to lay it to their Charge. If they are not, what I have mentioned is the undoubted Form of the Sentence, that was judicially pronounced against me; which, I suppose, must be held void and null, according to all Law, right Reason, and good Sense.

It's true, on the 7th of *August*, about seven Weeks after, I was deposed, I received an Extract of a quite different Synodical Sentence, sign'd likewise by their Clerk, of the same Day, Place, and Time with the former Sentence. How to reconcile such apparent Inconsistencies, surpasses my Skill. Nor will it salve the Matter, to say, that the Synod might extend their own Sentence. For in this Case nothing could be alter'd, omitted, or added, without swerving from all common Forms of Law and Equity, as I presume. And indeed how could it be put in another Form, after it was sign'd by the Moderator or President of the Court? And I take it for granted, that it was so sign'd, according to the Law of the Land, which all Judges are oblig'd to observe. See *Act 3. Parl. 1. Jac. 7. 1686*. And I hope Presbyteries and Synods do not look on Acts of Parliament as mere *Cobwebs*, which they may slight, and break
C through

through when they please. Besides, the second Sentence could not be the Deed of the Synod, from which I had appealed, and which was dissolv'd before the new *Edition* was contriv'd. And that this Matter was not concerted and achieved at *Coupar*, upon the 20th of *June* 1701, I believe Mr. *Haddow*, Moderator of that Synod, will freely and ingenuously attest. This Point may be illustrated by a plain Comparison. *Cains* pursues *Seims* before a Bench of Judges, for 1000 *l.* After along Debate, the Judges pronounce *Seims* Debtor to *Cains*. The Clerk of the Court extracts and signs the Sentence, which *S.* saw was a plain Nullity. And yet, for the more Security, he appealed to a higher Bench. A few Days after, some of the Judges meet, (Parties being absent) interpret the former Sentence, and ordain *S.* to pay 600 *l.* to *C.* In this Case, it's evident, *S.* was obliged to pay nothing by the first Sentence, because the Debt was not specified. Nor cou'd he be liable by the second either, because the Court not being full, the Judges had no Authority: Or if they had, *S.* was not cited, and called to appear for his Interest, who might have been able to evince that he owed not a Farthing. And then by his Appeal, the Process was under the Cognisance of another Court. The Application is obvious.

And

And now, upon the whole, it seems very plain, that I have been causlessly attacked, spitefully pursued, outrageously injur'd, and tyrannically oppress'd. But notwithstanding such an uncharitable, inhuman, partial, and unjust Procedure, I do, as becomes a Christian, most heartily forgive my injurious Brethren, and sincerely protest, that I retain no bitter or passionate Resentments against any one of them. Nor do I charge all the Ministers in *Fife*, as accessory to the Indignities and Outrages done me; for I have Ground to believe, that there were, and are among them, some wise and sober Men, who dislik'd, and regretted the Fierceness and Exorbitances of their Brethren. And far less can I, or any body else, reasonably load the whole Society of Presbyterians in this Kingdom, with the Excesses and Misdemeanours of a particular Body of them. The Process is now fairly, and without Disguise, stated, and laid before this supreme Ecclesiastical Court. They may with my free and full Consent, cognosce and determine in the whole Affair, as in their Wisdom and Equity they see Cause. In the mean time, I shall pray, that our blessed Lord and Master may direct and assist this Assembly in all their Consultations and Endeavours for the Honour of his Name; for the true Interest of his Church, for reconciling our Breaches, for

maintaining Truth, for stemming the Torrent
of Vices and Immoralities, for reviving the
Spirit, and restoring the Power of Primitive
Christian Piety, with solid and universal
Goodness.

J A. GRAME,

A REVI-

A
R E V I S A L
O F T H E
M I N U T E S of the S Y N O D,
Pro re nata,

At C O U P A R, JUNE 1701. Con-
cerning the P R O C E S S against
Mr. G R A M E, MINISTER of Dum-
fermline.

I Was once very much inclin'd, silently to di-
gest and pack up the Injury done me by the
Synod of Fife, under the Colour of Justice,
and the specious Shew of Zeal for the

*What mo-
ved the
Defendants
to this
Task.*

Good of the Church. And this Inclination was
confirm'd and fortify'd by that brave Christian
Motto, *Nobilissimum Victoria genus Patientia*,
which came often into my Mind. But upon
second Thoughts, and the pressing Sollicitati-
ons of my Friends, it seem'd to be both just
and necessary, that I shou'd assert and vindicate
my Innocence *calmly*, always observing *Mode-
ramen inculcata tutela*. It's plain and notorious,
that I have been treated, traduc'd, and sen-

tenc'd, as a Man scandalous and unworthy to serve my Native Country, in the Quality, and under the Character of an Evangelick Pastor: All my Defences have been repell'd and rejected, as of no Validity or Force. Testimonies and Reasons, on my behalf, by Persons of the best Rank, have been disdainfully neglected and condemn'd: If now, in such a Case and Circumstances, I should be altogether Silent, might I not be deem'd a Man self-condemn'd, and branded with the Infamy of Ingratitude towards my noble and greatest Friends? And indeed, I am fully convinc'd, that both the Rules of Religion, and the Dictates of right Reason, oblige us to defend and maintain our Integrity and Reputation, against the Malice and Iniquity of false Accusers, and partial

Rom. 12. Judges. It's an Apostolical Precept, to provide

17.

2 Cor. 8. for Things honest, not only in the Sight of God, but

21.

also in the Sight of all Men. And the great Orator and Philosopher, among the ancient Romans, gives it as the Character of a Proud, or self-conceited and dissolute Person, to be unconcern'd what Opinion the World hath of us.

Cicer. De Negligore quid de se quisque sentiat, arrogantis est
Offic. L. 1. & dissoluti.

Upon such Motives I was induc'd to undertake a Revival of the Minutes of the Synod, *pro re nata*, at *Coupar*: This I conceiv'd to be the most unexceptionable and compendious Way, to give a true and just Representation,

tion, both of the manner, and of the Grounds of proceeding against me, to such an Extremity.

The first thing remarkable in the Minutes, P. 1. June that Sir *Alex. Bruce* of *Broomhall*, for himself, ^{17.} *Three Mi-* and in Name of the Gentry and Parishoners of *Dumfermline*, pleaded for barring the Ministers *declin'd as* of *Carnock*, *Culross* and *Torry-Burn*, from sitting as *Judges in* *this Affair*. Judges in my Affair, and that because they were guilty of partial dealing, having, before any Process was rais'd, consulted with the Accusers, and advis'd them to pursue me: This he offer'd to prove by their Oaths, which is omitted in the Minutes. And indeed, the Synod's Deter- *The Synod's* mination render'd such an Offer needless: For, *Decision of* upon Debate, the Vote being stated thus, whe- *that Point* *examin'd.* ther, supposing the Truth of the Allegation against the three Brethren, they shou'd be sustain'd as Judges? It was carry'd unanimously, *that they shou'd*, and accordingly they were sustain'd. This, I think, cannot but appear very hard and strange: Two of the Ministers (the Third was not then present) excepted against, having, in a few Words, disown'd what was objected, did discreetly and modestly, offer to seclude themselves: This also is omitted in the Minutes. And yet the Synod, by their unanimous *Votes*, sustain'd them as Judges, even upon Supposition, that they had really been guilty of partial Dealing, and previous

Consultation with the Accusers, advising, encouraging, prompting, and instigating them, to raise a Process against me. And is not this, in Effect, to declare and avow, that tho' my Accusers had previously consulted with, and been incited and egg'd on by every Minister in *Fife*, to pursue me judicially, yet all the Brethren were still to be reputed fair and equal Judges? A Witness will be cast, if he can be justly charg'd with partial Counsel, or if he but tell what he intends to Depone, which Lawyers call *prodere testimonium*: And yet must partial dealing, and previous consulting with Accusers, pass for an Objection of no Weight against a Judge? And, if I be not mistaken, the Civil Law provides, *ut Judex sit indifferens*, incline no more towards, do no more for, or against one of the Parties, than the other. And moreover, it requires, *ut idem in eodem negotio non sit Advocatus & Judex*. How well such Maxims of Law and Reason agree with the Synods Vote, and the Brethrens Conduct, I leave to their own Consciences, and the common Sense of Mankind.

*The purpose
to decline
the three
Ministers
unknown
to the De-
fendant.*

What the Gentry design'd by excepting against three of the Ministers, I do not know: The Matter was not imparted to me, nor had I the least Hand in it; nay, I did not so much as imagine, or suspect, that any such thing would be mov'd. Not that I thought there

was

was no just Ground to except against the fore-
 nam'd Brethren : For all along it was observ'd, *There was just ground to decline them.*
 that they acted rather like Accusers, or Advo-
 cates against me, than as indifferent upright

Judges. What pass'd in private between them
 and the pragmatical Members of the Kirk-
 Session, is best known to themselves. But this
 is certain, that my Accusers were more fre-
 quently with, and confided more in them, than
 in all the Ministers of the Presbytry besides.
 And when I came to be heard upon the Libel,
 it was visible to every Body, that those Three
 behav'd as Parties. Of this I complain'd to the
 Presbytry, and pleaded that my Accusers
 might be oblig'd to speak for themselves.
 Mr. L. then Moderator, told me, the
 Libel was taken off the Accusers hands, and
 was now to be manag'd by the Presbytry.
 Hereupon, I intreated, that one of their
 Number might be appointed to stand at the
 Bar, and plead against me, as *Proctor* for the
 Accusers, who, it seem'd, were to be look'd
 on as mute Persons in the Play. But there was
 no Remedy ; instead of one to rise from the
 Bench, that he might stand at the Bar, as an
 Advocate, I had, at least, the foresaid three
 Ministers, sitting as Judges on the Bench, and
 yet at every turn pleading against me, as the
 fiercest Accusers at the Bar.

Mr. L.

Mr. Logan's Apology confider'd.

Mr. L. one of them, did in a peculiar Manner Answer to what was objected against him, by the Gentry. His Words are recorded in the Minutes thus ; *that he was so far from advising to carry on this Process, that he, by his particular Moyen, had kept it back three Quarters of a Year.* He meant, I suppose, that he kept this Process, for so long a Time, from being commenc'd ; otherwise what's said would not be true : For this Process was not kept back, but carry'd on most vigorously, after it was once begun ; and I am persuaded, Mr. L. would affirm nothing contrary to his knowledge : I had been summoned in September 99. to compare before the Presbytry, to answer to a Libel, but by the Advice of some prudent Ministers of *Edinburgh* ; by the Activity of two or three discreet Brethren of this Presbytry, and the Favour of a Person of Eminent Quality, then residing in another Parish, the Process was let fall ; and so the Affair lay Dormant till June 1700, by Mr. L's *particular Moyen*, as he declares. Here, I must confess, I can't comprehend, such is my Dullness, how a Process could be kept back, by the particular Moyen of one Minister, under the Presbyterian Constitution, to which *Parity* is essential. I may be mistaken about the Sense of *particular Moyen* : For I take the Words to import Mr. L's single Authority, or Influence : And, I presume, it will be granted,

ted, that where every thing is transacted by plurality of Voices, no Brother has more Authority or Influence, than another. But there's yet somewhat harder for me to conceive in Mr. L's Apology: And that is, how it could be a pertinent Answer to the Gentlemens Objection against him: For taking it to be true and certain, upon Mr. L's Word (which I am willing to believe) that by his *particular Moyen* the Process was kept back; how can it be inferr'd, therefore he advis'd not to raise or commence it? Might he not be both the Instrument to keep it back for such a Time, and after that advise to awaken or revive it, in the most seasonable Juncture? And truly, his Reason seems to conclude most forcibly against himself: For if his Power, or Influence was so great, as to hinder me to be brought on the Stage for about Forty Weeks; must it not be, at least, highly propable, that I was, by his *particular Moyen*, prosecuted, at such a precise Period of time, as was judg'd most convenient. I will leave it to be discuss'd by others, whether he made a good Use of his great Influence; and only add, that if he look'd on me as a Corrupter of the Christian *Doctrine* (as to the *Morals* of Religion, I have never been challeng'd) he will hardly be able to Answer for the Abuse of his Power, in keeping back the Process so long. And yet, perhaps, it will
appear

Mr. Logan's Apology considered.

Mr. L. one of them, did in a peculiar Manner Answer to what was objected against him, by the Gentry. His Words are recorded in the Minutes thus ; *that he was so far from advising to carry on this Process, that he, by his particular Moyen, had kept it back three Quarters of a Year.* He meant, I suppose, that he kept this Process, for so long a Time, from being commenc'd ; otherwise what's said would not be true : For this Process was not kept back, but carry'd on most vigorously, after it was once begun ; and I am persuaded, Mr. L. would affirm nothing contrary to his knowledge : I had been summoned in *September 99.* to compare before the Presbytry, to answer to a Libel, but by the Advice of some prudent Ministers of *Edinburgh* ; by the Activity of two or three discreet Brethren of this Presbytry, and the Favour of a Person of Eminent Quality, then residing in another Parish, the Process was let fall ; and so the Affair lay Dormant till *June 1700,* by Mr. L's *particular Moyen*, as he declares. Here, I must confess, I can't comprehend, such is my Dullness, how a Process could be kept back, by the particular Moyen of one Minister, under the Presbyterian Constitution, to which *Parity* is essential. I may be mistaken about the Sense of *particular Moyen* : For I take the Words to import Mr. L's single Authority, or Influence : And, I presume, it will be granted,

ted, that where every thing is transacted by plurality of Voices, no Brother has more Authority or Influence, than another. But there's yet somewhat harder for me to conceive in Mr. L's Apology: And that is, how it could be a pertinent Answer to the Gentlemens Objection against him: For taking it to be true and certain, upon Mr. L's Word (which I am willing to believe) that by his *particular Moyen* the Process was kept back; how can it be inferr'd, therefore he advis'd not to raise or commence it? Might he not be both the Instrument to keep it back for such a Time, and after that advise to awaken or revive it, in the most seasonable Juncture? And truly, his Reason seems to conclude most forcibly against himself: For if his Power, or Influence was so great, as to hinder me to be brought on the Stage for about Forty Weeks; must it not be, at least, highly propable, that I was, by his *particular Moyen*, prosecuted, at such a precise Period of time, as was judg'd most convenient. I will leave it to be discuss'd by others, whether he made a good Use of his great Influence; and only add, that if he look'd on me as a Corrupter of the Christian *Doctrine* (as to the *Morals* of Religion, I have never been challeng'd) he will hardly be able to Answer for the Abuse of his Power, in keeping back the Process so long. And yet, perhaps, it will appear

appear at long run, that he had consulted his own Credit, and the Interest of his Party better, had he improv'd his mighty Influence, for blasting and defeating the whole Contrivance against me.

There might be other Instances and Sentences brought of violent Animosities and rooted Prejudices among the Brethren of the Synod, against me. But what needs more than the forementioned unanimous Vote, to demonstrate, how just and disinterested Judges I appear'd before. And thus I am led to conjecture, that the Gentlemens Design in excepting against two or three Ministers, was to feel the Synod's Pulse, or to try what might be expected from them, as to a fair, equal, and impartial Procedure. But whatever might be the Gentry's Project, I am sure, that by this first Step, they made a thorough Discovery of the Brethrens moderate Disposition and good Inclination towards those who can't think as they do, and scorn to profess contrary to their Thoughts, or to bely their Sentiments.

A probable account of the Gentrys Design in declining them. And now, will it not be Matter of Wonder to all unbias'd, thinking Persons, how the Ministers of a whole Province came so unadvisedly and openly, to bewray the Prepossessions and Prejudices of their distemper'd Minds? One wou'd think that common Prudence (to abstract now from Point of Conscience) should have

have induc'd them to oblige so many Gentlemen, where their was no Hazard to their Cause, nor the least Fear of disobliging any one of their special Friends. The Ministers who had been challeng'd, were willing to forego the Honour of being Judges in my Affair. And the Synod was abundantly sure of Votes enough besides, to decide the Business according to their Mind. What Account then can be given of this odd and bizarre Conduct of theirs? The most probable Reason I can hit upon, is that they were secretly gall'd and piqu'd, to see such a Company of Gentlemen countenancing one whom they resolv'd to disgrace as far as their Power and Spite cou'd reach. The Brethren having their Spirits imbittered by such Resentments, did think it fit, I believe, to cross the Gentry in every thing, as indeed they did; and to make me sensible, that the Respect put upon me by Persons of Quality, was the high and ready way to my Ruin. And it's certain, that some Ministers, both in *Fife* and elsewhere, had the Face to say, I was the worse treated, that such and such Gentlemen had espous'd my Quarrel and Interest. What Silliness, what Meanness, what Perverseness, what palpable Iniquity, may be discover'd here! I can't, sure, be justly charg'd with excusing or extenuating, and far less, justifying the Faults of any. And I am confident,

dent, such as have lived under my Ministry, will acknowledge, that I have used all becoming, discreet, and pastoral Freedom (according to my poor Capacity) without Respect of Persons, both in publick and private, against the Vices and Immoralities, which are so great a Scandal to our Religion, and the fatal Bane of so many Souls. But whatever may be the Miscarriages of the Gentry, what is this to the Merits of the Cause? Can what's right become wrong, or what's false prove true, according to the different Opinions and Qualities of Persons or Parties? Is the Goodness or Badness of a Cause to be try'd by the Virtues or Vices of the Advocates, who plead and maintain it? Did not the same Persons who interess'd themselves for me, elect, and call Mr. Kemp to be Minister here? And if he ought not to be ill look'd on for being favour'd and preferr'd by them, why shou'd I suffer, or be the worse treated for their sakes? When the Party shall be pleas'd to ponder things better, and to turn their Eyes homeward, I verily think, they will not judge it meet to tempt Men to pry into the Lives and Manners of their Friends, lest they be superabundantly pay'd in their own Coin, with as just as sad Recriminations.

*The Presbyterian
Minister of
Dumfries.*

*The Defendant's
Sense
of his Par-
tishioners.*

But for the Matter it self; I mean, that the Gentry, Magistrates, Town-Counsellors, and other Parishioners, concern'd themselves on my
Be-

Behalf; tho' I do, and always will gratefully ^{Respect,}
 resent their Kindness, Justice, and Generosity; ^{and the Syn-}
 yet, I presume, they will allow me to declare, ^{od's Par-}
 as the Truth is, that I never solicited for such ^{tiality.}
 a Favour, which they frankly and resolutely
 vouchsaf'd, from first to last, with great Trou-
 ble, and no less Expence. And for my Part,
 I studied, according to my small Ability, to
 defend my good Name, and maintain my Inno-
 cency, as if there had been not so much as one
 single Friend or Patron in the World, to coun-
 tenance and stand by me. In fine, I will here
 venture to refer it to the Verdict of all
 wise Observers of men and things, whether,
 if those who took my Part, had appeared
 against me, the Synod would not have care-
 sed and complemented them with great Ex-
 pressions of Respect and Honour (notwith-
 standing all their Infirmities and Failings) as
 zealous Favourers and Promoters of *the Cause*
and Kingdom of Christ.

Their first Session was concluded with the ^{Some Pa-}
 Reading of some Pieces of the Process, viz. the ^{pers read,}
 * Libel against me. ** My Answers, † an addi- ^{and a Com-}
 tional Paper, in which some Points in my Answers ^{mittee cho-}
 are farther confirm'd; the Minutes of the ^{sen.}
 Committee at *Kirkaldy*; and my *† Paper con- ^{* See Ap.}
 taining the Proceedings thereof; And the Ap- ^{sect. 1.}
 pointing of a Committee to review my Affair, ^{** See Ap.}
 and to make a Report concerning it. ^{sect. 5.}
 † See Ap. ^{sect. 11.}
 *† See Ap. ^{sect. 6.}

The

dent, such as have lived under my Ministry, will acknowledge, that I have used all becoming, discreet, and pastoral Freedom (according to my poor Capacity) without Respect of Persons, both in publick and private, against the Vices and Immoralities, which are so great a Scandal to our Religion, and the fatal Bane of so many Souls. But whatever may be the Miscarriages of the Gentry, what is this to the Merits of the Cause? Can what's right become wrong, or what's false prove true, according to the different Opinions and Qualities of Persons or Parties? Is the Goodness or Badness of a Cause to be try'd by the Virtues or Vices of the Advocates, who plead and maintain it? Did not the same Persons who interess'd themselves for me, elect, and call Mr. *Kemp* to be Minister here? And if he ought not to be ill look'd on for being favour'd and preferr'd by them, why shou'd I suffer, or be the worse treated for their sakes? When the Party shall be pleas'd to ponder things better, and to turn their Eyes homeward, I verily think, they will not judge it meet to tempt Men to pry into the Lives and Manners of their Friends, lest they be superabundantly pay'd in their own Coin, with as just as sad Recriminations.

The Presbyterian Minister of Dumferm.

The Defendant's Denial of his Parishioners.

But for the Matter it self; I mean, that the Gentry, Magistrates, Town-Counsellors, and other Parishoners, concern'd themselves on my

Be-

Behalf; tho' I do, and always will gratefully ^{Respect,}
 resent their Kindness, Justice, and Generosity; ^{and the Syn-}
 yet, I presume, they will allow me to declare, ^{nod's Par-}
 as the Truth is, that I never solicited for such ^{tiality.}
 a Favour, which they frankly and resolutely
 vouchsaf'd, from first to last, with great Trou-
 ble, and no less Expence. And for my Part,
 I studied, according to my small Ability, to
 defend my good Name, and maintain my Inno-
 cency, as if there had been not so much as one
 single Friend or Patron in the World, to coun-
 tenance and stand by me. In fine, I will here
 venture to refer it to the Verdict of all
 wise Observers of men and things, whether,
 if those who took my Part, had appeared
 against me, the Synod would not have care-
 sed and complemented them with great Ex-
 pressions of Respect and Honour (notwith-
 standing all their Infirmities and Failings) as
 zealous Favourers and Promoters of *the Cause*
and Kingdom of Christ.

Their first Session was concluded with the ^{Some Pa-}
 Reading of some Pieces of the Process, *viz.* the ^{pers read,}
 * Libel against me. ** My Answers, † an additi- ^{and a Com-}
 onal Paper, in which some Points in my Answers ^{mittee cho-}
 are farther confirm'd; the Minutes of the ^{sen.}
 Committee at *Kirkaldy*; and my *† Paper con- ^{* See Ap.}
 taining the Proceedings thereof; And the Ap- ^{sect. 1.}
 pointing of a Committee to review my Affair, ^{** See Ap.}
 and to make a Report concerning it. ^{sect. 5.}
^{† See Ap.}
^{sect. 11.}
^{*† See Ap.}
^{sect. 6.}

The

June 18. The Committee not being yet ripe (for so
 Hor. 3. it's worded in the Minutes) to give in their
 Pom. Report, it was ordered, that they should meet
 The Bre- again to Morrow Morning.
 thren, first
 and last,
 much em-
 barassed,
 how to pro-
 ceed.

June 19. The Committee's Report not being yet rea-
 Hor. 10. dy, they were appointed to meet again at two
 Antm. in the Afternoon. Behold the Brethrens inde-
 fatigable Diligence and Industry, in so momen-
 tous an Affair! By an Act of the Synod at Cou-
 par, Sept. 1700, the Presbytry of *Dumfermline*
 was enjoyn'd to prepare and ripen the Process
 for a final Sentence, to be pass'd by their Com-
 mitte at *Kircaldy*. That Committee left the
 Affair undecided, and referr'd it to theordi-
 nary Synod at *Dumferml.* Apr. 1701. That Synod,
 after the Process had been examin'd with
 great Application, and maturely consider'd for
 two or three Days, adventured not to deter-
 mine the Matter. And now the Committee of
 this extraordinary Synod, seems to have been
 puzzled how to proceed, or what Report to
 make. *Tanta Molis erat* — Consultation upon
 Consultation was found necessary, for inven-
 ting and contriving some colourable Pretence
 against one who had so long been an Eye-sore

Hor. 4. to the Bigots of the Party. Mean while, the
 Pom. Synod orders those Papers, which they had not
 More Pa- yet heard, to be read before them, viz. * An Ac-
 pers read. count of a Conference between three Ministers
 * See the of the Presbytry and me, which I wrote and sub-
 Appendix scrib'd,
 Self: 3.

scrib'd; and, * A Brief Account of the most <sup>* See App
Sect. 8.</sup> material Passages in the Process against me, until the Meeting of the Committee at *Kircaldy*.

However, there were two Papers, either de- <sup>Two main
Ones for-
gotten.</sup> signedly overlook'd, or heedlessly forgotten,

viz. The Minutes of the Presbytry of *Dumfermline*; and, † An Account of the Conference <sup>† See App.
Sect. 2.</sup> sign'd by Mr. *Hog* and Mr. *Logan*; both which were of no small Use for clearing the whole Affair.

Upon the Reading of Papers, there arose anew <sup>A new Con-
test about
a Petition
in the De-
fendant's
Favour.</sup> Contest. For Sir *Alex. Bruce* urg'd, that the Petition of the Gentry, and others of my Parish, to the Presbytry, in my Favour, might be read before the Synod. The Petition was call'd for,

but could not be had. Mr. *Maire*, Clerk to the Presbytry of *Dumfermline*, endeavour'd to justify himself, by declaring, that he had marked in the Minutes of the Presbytry, all of that Petition he was desir'd to mark, and transmitted all to the Synod he was desir'd to transmit. And then an Extract of the said Petition was read. But Sir *Alexander* still insisted, that the authentick subscrib'd Petition might be produc'd, affirming, that the Extract was neither *full nor just* (this is omitted in the Minutes) whereupon he protested, and took Instruments. This Point being debated in the <sup>The Sy-
nod's De-
termina-
tion.</sup> Synod, the Result was, that, since the Clerk of the Presbytry had not designedly substracted

E

that

that Petition (as he declar'd) the Subject of which was contain'd in the Extract now read; since the Gentlemen had neither exhibited, nor demanded that Petition, before the late Synod at *Dumfermline*, when all Papers relative to the Process were call'd for; and since the Gentry's Design was to express their Respect and Adherence to me, which they now sufficiently did by their personal Appearance; the Result, I say, was, that the Want of that Petition ought not to stop the Synod's Procedure, as was intimated to the Gentlemen.

*Matters
not truly
represented
in the Mi-
nutes: and
both the
Gentry and
the Defen-
dant in-
jur'd.*

And here I must be allow'd to say, that the Revisers or Compilers of the Minutes have not dealt *bona fide* (other Instances have been, and more, perhaps, may hereafter be observ'd) in this Particular. For there's no Account given how Sir *Alex. Bruce* reply'd, in his own, and others Name, that it was in their Option to call for that Petition, at what time they pleas'd, before a final Sentence, which they soon perceived the Synod at *Dumfermline* intended not to pass. Besides, it's notorious, that, at *Dumfermline*, a Sight of the Process was crav'd by the Gentry, and that, upon the Synod's Refusal, Sir *Alex. Bruce* protested, and took Instruments, as appears by the Minutes of that Synod. And it's plain, the said Petition was a Part of the Process; because, either in the Body of the Petition it self, or at the Presenting thereof to the Presbytry,
it

it was exprefly claimed, that it might, in the whole Series of the Affair, be carried on with other Papers relative to the Procefs. So that the Gentry did really call for what they are moft falſly affirmed in the Minutes, not to have called for. Nor is it juſtly alledged, that the Gentry's perſonal Appearance compenſed the Want of the Petition; this being a ſtanding Evidence, and that only a tranſient Teſtimony of their Zeal and Concernedneſs for my Credit and Intereſt. As for the ſtopping of the Synod's Procedure, if any ſuch thing was aim'd at, is to me utterly unknown. Nor did the calling for that Petition ſpring from any Motion of mine. Nor was I ſo much as privy to the Gentry's Deſign, to plead that the Petition might be read. There was a Cuſtom called, *Laudatio*, among the ancient *Romans*, that, in their Trials, Perſons of Credit might come and give their Teſtimony of the accuſed Perſon's good Behaviour, and Integrity of Life. And we find, that the leaſt Number of theſe *Laudatores* uſ'd to be Ten. Tho' I did not ſollicit for ſuch a Courteſy, or Kindneſs; yet I can't but be very ſenſible, that Petitions which beſpatter and defame me, are carefully preſerv'd, whiſt one in my Favour, by ſuch as knew me beſt, and were more able to diſtinguiſh between ſound and erroneous Doctrines; not only than my Accuſers, but even than perhaps not a few of

Baſ. Kenn.

Rom. An-

tiq Part 2.

p. 36.

Lond. 96.

my Judges, could not be so much as once heard, or seen by the Synod. And whether this be a good Sign of an upright and impartial Procedure, let intelligent and honest-hearted Men determine.

*The Report
of the Com-
mittee
scann'd
with due
Care.*

Now I come to what was conceal'd as a grand Secret, I mean, the Report of the Committee, concerning my Affair, which the Synod has been pleas'd to disclose, by favouring me with an Extract of their Minutes, after the Intrigue had succeeded according to the Party's Mind. In the Report, Matters are deduc'd very orderly, according to the several Articles of the Libel. But I hope to make it appear, that, however it hath the Advantage of Method (in which it was not easy to err) yet it wants the proper and essential Conditions, *viz.* The Beauty and Solidity of Truth and Justice. And perhaps the Proverb, *One Tale is good, till another is told*, will be here verifi'd.

*Concerning
the Defen-
dant's Con-
tempt of
Authority.*

To prove me guilty of *Contempt of Authority* in joining with Mr. Couper, after the Sentence of Deposition was pass'd against him, they add *and duly intimate*. This Clause is notoriously false, there never having been any due intimation of such a Sentence. *But my Answers shew that I knew there was such a Sentence:* And do they not shew likewise, that my private Knowledge of such a Fact, by common Fame or mere Hearsay, signifies nothing, while the

leg

legal Formality of a due Intimation is wanting? And why was there no notice taken of that so pat Example I bring, *viz.* That a Sentence of the Secret Council against a Minister in Absence, has no Effect, nor infers Contempt, tho' he continue exercising his Ministry, and be certainly inform'd of such a Sentence, if it hath not been, in due Form, notify'd to him? *But I knew the Presbytry's Order to intimate it.* I had indeed heard, that it was so order'd. And what then? Neither their Order, nor my knowledge, makes, or proves a legal Execution, or a due Intimation. *But I know, it was tumultuously interrupted.* I neither did, nor cou'd know any such thing, because there was no such thing, so far as I have been hitherto inform'd: The *Provost* of the Town, with some others, made resistance, I heard (but without any Tumult) by mere Force of Arguments: And, I presume, there may be *Re-Resistance*, without any Violence. Parliaments have resisted the Wills of Princes, without Sedition, or Rebellion, in Defence of their Laws, Liberties and Religion. My Parishioners and I have resisted Presbyteries, Synods, and their Committes, by the plain Force of Reason and Equity, without any the least Semblance of a turbulent Behaviour. And further, I had no hand in the Resistance that was made; I was neither witness to it, nor ad-

my Judges, could not be so much as once heard, or seen by the Synod. And whether this be a good Sign of an upright and impartial Procedure, let intelligent and honest-hearted Men determine.

*The Report
of the Com-
mittee
scann'd
with due
Care.*

Now I come to what was conceal'd as a grand Secret, I mean, the Report of the Committee, concerning my Affair, which the Synod has been pleas'd to disclose, by favouring me with an Extract of their Minutes, after the Intrigue had succeeded according to the Party's Mind. In the Report, Matters are deduc'd very orderly, according to the several Articles of the Libel. But I hope to make it appear, that, however it hath the Advantage of Method (in which it was not easy to err) yet it wants the proper and essential Conditions, viz. The Beauty and Solidity of Truth and Justice. And perhaps the Proverb, *One Tale is good, till another is told*, will be here verifi'd.

*Concerning
the Defen-
dant's Con-
tempt of
Authority.*

To prove me guilty of *Contempt of Authority* in joining with Mr. Couper, after the Sentence of Deposition was pass'd against him, they add *and duly intimate*. This Clause is notoriously false, there never having been any due intimation of such a Sentence. *But my Answers shew that I knew there was such a Sentence*: And do they not shew likewise, that my private Knowledge of such a Fact, by common Fame or mere Hearsay, signifies nothing, while the

leg

legal Formality of a due Intimation is wanting? And why was there no notice taken of that so pat Example I bring, *viz.* That a Sentence of the Secret Council against a Minister in Absence, has no Effect, nor infers Contempt, tho' he continue exercising his Ministry, and be certainly inform'd of such a Sentence, if it hath not been, in due Form, notify'd to him? *But I knew the Presbytry's Order to intimate it.* I had indeed heard, that it was so order'd. And what then? Neither their Order, nor my knowledge, makes, or proves a legal Execution, or a due Intimation. *But I know, it was tumultuously interrupted.* I neither did, nor cou'd know any such thing, because there was no such thing, so far as I have been hitherto inform'd: The *Provost* of the Town, with some others, made resistance, I heard (but without any Tumult) by mere Force of Arguments: And, I presume, there may be *Re-Resistance*, without any Violence. Parliaments have resisted the Wills of Princes, without Sedition, or Rebellion, in Defence of their Laws, Liberties and Religion. My Parishioners and I have resisted Presbyteries, Synods, and their Committes, by the plain Force of Reason and Equity, without any the least Semblance of a turbulent Behaviour. And further, I had no hand in the Resistance that was made; I was neither witness to it, nor ad-

vis'd it. And indeed, I do very willingly leave to others entire, the noble and illustrious *Rabbling*. Atchievements of *Rabbling*: The Honour and Renown, accruing from the outrageous Pranks of a blind and giddy Zeal. Besides, if the Parishioners here made anytumultuous Opposition, was not the Law open? Were there not Judges? Might not, nay, and wou'd not such Criminals have been impleaded, pursu'd, and brought to condign Punishment?

When the Defendant advised Mr. Couper to submit. But moreover, *I advis'd*, saith the Committee, *Mr. Couper to submit to the Sentence of Deposition*. It's clear then, that I contemn'd not the Authority of the Deposers. But I will not arrogate to my self, what I can't truly and justly pretend to; and therefore I will ingenuously relate what was my conduct in this Point. I did indeed advise *Mr. Couper* to obey the Summons, to submit to the Sentence, and sue for a Redress, before the Supreme Ecclesiastick Court, as it's in my Answers: And yet I never meddl'd nor interpos'd, in reference to the Affair before the united Presbyteries. What I said indefinitely, the Committee has mistaken and misapply'd to the Process before the Presbytry at *Kircaldie*; whereas I intended it only, as the Thing in Effect was, with respect to what pass'd before the Synod at *St. Andrews*: I most earnestly besought and importun'd my dear and worthy Colleague, to wait on that Synod,

Synod, which he refus'd, not without good Ground, as he conceiv'd. And when the Synodical Sentence came to his Hands, I urg'd him, with all possible Seriousness and Concernedness, to submit: Doth this look like Contempt of Authority? But my Endeavours proving so unsuccessful, I resolv'd to meddle no more, being fully satisfy'd, in my own mind, that I had acquitted my self, as became a sincere lover of Peace and Order.

This is not yet all; for the Committe finds, *Instruments taken, and Intimation of the Sentence in the Meeting-House.* that the Brother, who was appointed to intimate the Sentence, took Instruments, upon the Opposition he met with, and went to the Meeting-House, and intimated it there. And

what is this to me? By his Conduct, it appears, it was not his Fault, that the Sentence was not intimated; and I am sure, it was as little mine. However, his Deed demonstrates, there was no legal Intimation: For the Meeting-House, it's not *Nomen Juris*, I suppose; and the Intimation there, signify'd no more, than if Mr. Charteris had read the Sentence from his own Pulpit in *Enerkethin*. But I say, it wou'd have been scandalous for me not to have join'd *The Defendant did nothing, but what was his Duty.* with Mr. Couper in the Lord's-Supper. I do indeed say so, and more too, in my Answers. My Words are, not to have done, as I did, had been very Scandalous. And again, had not the doing of this (*viz.* to be the Author of a new

Schism, for not celebrating the Sacrament) *been far more Scandalous, than what's Objected?* And do I not give this plain Reason for my Deed, that it was my Duty? And I am still of the same Mind, that it was my Duty, both as a Christian and a Pastor, to administer and partake of the Eucharist, at that Time. And if it must be held Contempt of human Authority, I will satisfy my self (as indeed I do joyfully acquiesce in it) with the Apostles answer to their unjust and hypocritical Judges; *We ought to obey God rather than Men.* And I do here most sincerely protest, tho' I had apprehended, and foreseen, that my Brethren wou'd not only have deposed, but also excommunicated me, for doing what I judg'd my self bound to do, I wou'd nevertheless have done, as I did, and reckon'd their most rigorous Sentence a mere *brutum fulmen*, in such a Case.

Of his justifying the Parish in owning Mr. Couper. In fine, the Report bears, that I justify the Parish in owning Mr. Couper in his celebrating of the Lord's-Supper, after the Interruption made to the Intimation of the Sentence, in regard I say, *They were in bona fide to own him, notwithstanding of all that was done.* So far as I can find, there's no such Saying in any of my Papers. My

In the Answer to the first Article of the Libel. See Appendix Sect. 5. Words are, *The Parish are in bona fide to own him, as their Pastor, so long as he was not, in a due legal Form, laid aside.* Now I presume, what's here affirm'd in *thesi*, will be readily granted:

granted : For my justifying the Parish, I conceive the Synod's Procedure will justifie me, as to this Point : For they have not condemn'd nor censur'd one single Person in the Parish (except my self) for owning Mr. Couper in discharging all the Parts of his Pastoral Office, notwithstanding the Sentence pass'd against him, and the interrupting the Intimation thereof. Upon second and sober Thoughts, I hope, the Brethren will resolve to ponder this Matter a little more exactly. Either then the Parish and I were equally guilty of Contempt, or we were not ? If we were, why have we been so unequally treated ? If we were not, the Advantage will be evidently on my side, who advised Mr. Couper to attend the Synod, when he was summon'd, and to submit to the Sentence they pass'd against him ; whereas the Parish did the quite contrary. If my Judges disdain to consider this, I despair not, but wise Men will.

There comes next the Committee's Verdict upon their Report, *They give it as their Opinion, that my Exculpation doth not vindicate me from gross Contempt of the Authority of this Church, but that it doth aggravate my Contempt.* They deliver their Mind modestly and timorously, to give them their due Praise. It's their Opinion only, which is an Assent, as Philosophers teach, *cum formidine partis oppositæ.* They inclin'd to judge so and so ; but they were not sure, that they

The Committee's Verdict upon this part of their Report examin'd.

they had hit Right. It's therefore very reasonable to enquire into the Ground of their Opinion, which is so severe against me. What I have said for my self, not only vindicates me from gross Contempt, (this is more than I am charg'd with in the Libel) but aggravates my Contempt, according to the Committees Verdict. So that, if Men will be so civil, or so silly, as to Metamorphize their Opinion into *an Oracle*, I must needs pass for a Blockhead, without Wit or Sense to plead for my self. But I will quarrel with no Body for their mean thoughts of me; my Business now is, to see what Arguments the Committee offers for their Opinion: For my part I can't find so much as one. And I am sure, they have not once attempted to convince me, that it was not my Duty to join with Mr. Couper in administering and partaking of the Sacrament. And I can't but look on it as my Duty, till it be sufficiently prov'd that it was not my Duty: And if it was my Duty, sure, it cou'd not be Contempt: And if it was not Contempt, it can never be deem'd gross Contempt. Now I prov'd it to be my Duty, by a solid Reason out of the *Seasonable Admonition*. " When Men may unite
 " without personal Guilt, or Accession to the
 " Defect and Guilt of others, there may and
 " ought to be *Union* — because Men are to
 " reckon, not for other Men's Faults, but
 " their

“ their own. Can it warrant a Man to abstain
 “ from his Duty, because others do not
 “ theirs? ” — The Committee hath not
 taken the least Notice of this, nor of several
 other things to the same purpose. And I can't
 think it will be pretended, that the Committee
 hath duly consider'd what I represented for my
 Exculpation. Their way has been to pick and
 cull out of my Paper, Shreds and Fragments,
 and to skip over what might seem to pinch
 them, or cou'd not be rendred subservient to
 their brotherly and charitable Design, first to
 make me odious, and then to condemn me.
 Cou'd they otherwise have over-look'd in my
 Defence that Part, which, by all indifferent
 Men, will be judg'd so proper to touch them,
 if they could be touch'd. And I do indeed
 apprehend, that it's my plain and free dealing
 (tho' in my own just and necessary Defence, and
 with a due Allay of Tenderness and Charity)
 which has offended the Brethren, and mov'd
 them to affirm, without any Shew of Reason,
 that my Vindication aggravates my Contempt.

But now, if Mr. Couper was not guilty of con-
 temning the Authority of this Church, there
 can be no ground for such a Coil and Bustle
 about my Contempt thereof: And to this Day
 that innocent and good Man disclaims any such
 Guilt: It's true, when he was cited to compear
 before the Synod, September 93, and that Synod
 sus-

*Mr. Cou-
 per's Case
 stated.*

suspended him, till his Affair shou'd be examin'd by the General Assembly, he neither regarded the Citation, nor the Sentence. And in like manner, when in *December* 93, he was summon'd before the united Presbyteries of *Kircaldie* and *Dumfermline*, and at length depos'd by them, he neither obey'd the Summons, nor submitted to the Sentence : And yet there was no Contumacy, nor Contempt, in his Conduct, as he conceives; because his Business had been referr'd to the General Assembly upon his appealing to it, and had never been remitted, either to Presbytry or Synod. The Gentry and other Parishioners represented this to the Synod by one, whom they deputed and empower'd, to protest against all proceeding in that Affair, on this very Account, because it was depending before the Supreme Ecclesiastick Court. And Mr. Couper himself signify'd the same to the united Presbyteries, by his Letter, declaring his Adherence to his former Appeal, together with a Protestation against all further Procedure : So that he thought it very plain, he cou'd not be constructed to despise the Authority of the Church, while he was expressly owning the Supreme Authority thereof. Suppose there's a Process against one, depending before the Lords of Council and Session; and that, in the mean time, our Bailiffs of the Regality order the Defendant to be cited before them,

them, on the very same Head, and fine him for Contumacy, upon his Non-Compearance, after it has been notify'd to them, that the Affair has been under the Cognisance of an higher Court. In such a Case, could it be thought, that the Defendant was guilty of any Contumacy, or obliged to regard the Sentence of the Bailiffs? This *Mr. Couper* took to be just his Case, in Reference to the Synod and Presbytry. And here I will presume to add, out of the Respect and Affection I bear to one so unblamable in his Conversation, and so well qualify'd above the ordinary Rate, for the Pastoral Office, that it might have been expected, the Brethren wou'd have dealt more tenderly with him, and winked at some little Breach in the Ecclesiastick Forms of their Discipline, rather than depriv'd the Church of his Labours, in such a Juncture, while there's so great a Penury of pious and wise Pastors, as must be confess'd.

After all, supposing *Mr. Couper* to be as guilty as is pretended; yet how will the gross, or heinous Contempt objected be made out against me. It is very clear, that not only my Accusers, but also the Brethren, make my Crime to consist in administering and partaking of the Eucharist with him. It will then incontestably appear, that I can be charg'd with no Contempt of Authority, for the Space of full 19 Months, after *Mr. Couper* was sentenced; and that, at the utmost

*The Sum of
the Defen-
dant's Con-
tempt of
Authority
stands in
one single
Act.*

utmost and worst, my grand Miscarriage lies in one single Act. The Communion was celebrated here, *Aug. 94*, and then it was my Tour to consecrate the Elements. Now *M. Couper* not being excommunicated, had a Right to Lay-Communion ; and it could be no Contempt to vouchsafe him the common Benefit of the Faithful, which, I think, will not be deny'd. Again, *Aug. 1695*, we had the Holy Sacrament, when it was *Mr. Couper's* Lot to have the Action. I did then indeed communicate with him, very readily and chearfully, without any the least Scruple or Hesitancy. So that the Sum Total of my Contempt of Authority, whether Civil or Ecclesiastick, stands on this one single Act of Homage and Devotion, in shewing forth the Death of our blessed Redeemer, according to his Command. And must this be reputed a Crime of so deep a Dye, and malignant a Nature, as to be inexpiable by any thing less, than the treating of me, as the most obnoxious and vilest of all the Pastors in this Province, and making a Sacrifice of my Credit and Charge, to the bitter and unchristian Resentments of a Party !

*A wise and
useful Do-
cument to
the Bre-
thren.*

And now to shut up this Point, I will venture to use a little of my wonted Freedom, with all due fraternal Kindness and Respect, and commend to my Brethrens serious Thoughts, a wise and useful Observation, or Document,

out

out of the famous Moralist; *Magna pars hominum est, quæ non peccatis irascitur, sed peccantibus.* Sen. de Ira. l. 2. c. 28.

Faciet nos moderatiores respectus nostri, si consuluerimus nos: nunquid & ipsi aliquid tale admisimus?

Expediſſe nobis iſta damnari? But the Miſchief and the Miſery is, that Men, and perchance, we of the Clergy, as much as any, affect and ſtudy to be Strangers to our ſelves, verifying too well the ingenious Fancy of the witty ancient Pagan, concerning two Wallets aſſign'd to each of us, one of which we carry on our Backs with our own Faults, and the other we keep perpetually in our View, hanging on our Breasts, with the Slips and Follies of our Neighbours. Upon this Conceit, an elegant Author makes a very juſt Reflection: *Hac re videre noſtra mala non poſſumus: alii ſimul delinquant, cenſores ſumus.* Æſop. Phæd. l. 4. fab. 63.

Upon the ſecond Article, viz. *Supine Negligence.* The Committee judges, that my *Defences* Concerning the Defendant's Supine Negligence. *exoner me not from Culpable Negligence, in omitting Publick Catechiſing for four Years, or thereby.* This Verdict cann't but be very ſurpriſing to ſuch as will take the Pains to read the Libel, and my Answers. I am charg'd with *Supine Negligence* by my Accuſers. The Committee Men had not the Confidence to aſperſe me with the Guilt of that. And indeed, bleſſed be God, the moſt critical *Momus*, or even Malice it ſelf, can upbraid me with no ſuch Miſ-

Miscarriage. So that, as to this Point, the Brethren were constrain'd by the Force and Evidence of Reason, or by plain Shame, to assail me. Here then to talk of *Culpable Negligence*, is manifestly absurd, senseless, and impertinent. I never pretended to vindicate myself from all Kind, or Degrees of Negligence. And I am perswaded, there's no intelligent, serious Minister in Christendom, but will confess himself Culpably Negligent in all the Parts of the Pastoral Office. Had it been, or cou'd it be prov'd, that considering my present Circumstances, I was *Supinely Negligent* in the Duty of treating with, and instructing particular Persons (which is the great End of Catechizing, and the proper Work of a Catechist) I say, not for four, but for one Year; nay, for one Month; nay, for one Week (to descend no lower) I should not complain of the severest Censure that might be inflicted on such Delinquents, by the Canons of any Reform'd Church whatsoever.

Of subscribing the Confession.

We are now come to the Report concerning the first Instance of my *Unsoundness*, or Heterodoxy, viz. My refusing to subscribe, the Confession of Faith. Here the Committee finds, that *seeing I was jealous'd of Unsoundness, my refusing to subscribe, except in a qualify'd Sense, gave just Ground to heighten the Jealousy.* Now it's plainly imply'd, that

I was suspected of unsoundness, before I was ^{Concerning} requir'd to subscribe. There was then some ^{the Defen-} Reason for such a Jealousy, or there was none. ^{dant's be-} If none, the Jealousy was unreasonable, and so ^{ing suspect-} not to be regarded. If there was, it had been, ^{ed of un-} one wou'd think, very just and equitable, that ^{soundness:} the Reason should have been made known, and I heard upon it. And this not having been done, how cou'd there be just Ground for heightning a Jealousy, while it doth not appear, that there was any Cause for their Jealousy? Did I not evidently shew, that my refusing to subscribe could be no just ground to suspect me of unsoundness? Since I gave a solid Reason for such a Refusal, viz. *That there was no Law obliging me to subscribe*; as certainly there was not in the Year 90, when I was first prosecuted before the Presbytry. Did I not ^{The Com-} further plead, that so far as I knew, there's yet ^{mittee} no Law binding me to subscribe, unless I was ^{overlook'd} to be assum'd into the Government? The Com- ^{what he} mittee seems not to have taken Notice of any ^{pleaded for} thing of this kind, which looks not very like ^{himself.} fair honest dealing. And for my offering to subscribe in a qualify'd Sense, they knew very well (for I had expressly declar'd so much) I did this out of pure respect to Peace, and for removing the very least Umbrage of Jealousy. This they also pass over in Silence.

*He was
call'd be-
fore the
Committee
on two se-
veral Days.*

I was indeed, after long and tiresome Attendance, call'd before the Committee, first on the 18th, and again on the 19th of June, and belabour'd with Query upon Query, with a great deal of Fervency and Keeness, as I was afterward in plain Synod. At my first Compearance, the two Brethren, who appear'd and reason'd most with me, were Mr. *Hog* and Mr. *Logan*, tho' they had been excepted against by the Gentry of my Parish, and were not chosen Members of the Committee. This I a little resented to the Moderator in private: Whence it came, I suppose, that at my next Compearance, the two zealous Gentlemen sat silent.

*He was in-
terrogated
on three
Points.*

There were three main Points, the Committee insisted on. 1. What is the qualify'd Sense, in which I was willing to subscribe. My Answer is not truly and fully represented. For I not only said, *I could not now give an exact Account of the Terms, in which I had condescended to subscribe*; but withal, I told them the reason of this, viz. *That I had not the Paper about me, containing those Terms, (which I drew up, at a Gentleman's desire) and durst not adventure, from my Memory, to relate them, the Matter being so nice and delicate, that the very altering a Word might be of great Moment.* There's not a Syllable of any such thing in the Report. I did indeed undertake, as the Committee confesseth, to procure the Paper immediately upon my re-
turning

turning home. And yet they found my Answer a mere Shift, or Pretence, to gain time. I can't, being conscious of my own Sincerity, but look upon their rash judging, as a bold Violation of Truth, and a plain Breach of Charity. However, I took care to recover the original Paper of the Terms, I offer'd, together with the Letter, written to the Gentleman on that Subject, both which shall be produc'd, when call'd for. *

There was another thing, at which the Committee took Offence, as the Report bears. I had said, *That the Brethren themselves wou'd not say, it's necessary to believe every single Proposition in the Confession, to be a divine Truth.* This was interpreted to be a Reflection upon the Brethren, who had subscrib'd it, and on this Church, which hath appointed it to be so subscrib'd. But how such a Construction can be put on my Words, I do not see. If it be true, that every Proposition in the Confession is not necessary to be believ'd, as a divine Truth, then, sure, it cou'd be no Reflection, to affirm, as I did, and still do, that the Brethren wou'd not say the contrary. It's no Disparagement, I suppose, to embrace the Truth; but a villanous Baseness, knowingly to contradict it. Now the Brethren did, and must confess, that every Proposition in the Confession is not a Fundamental Point, and consequently, not necessary to be believ'd. Besides, why might not the Bre-

* See App.
Sect. 9.

The Committee of-
fended
without Cause.

then look upon every Proposition in the Confession, as a divine Truth, (tho' not Fundamental) and so *liquidò* subscribe it, without judging it necessary to be believ'd as such by every Body else. Sure they will be ashamed to assert, that all others are bound to believe precisely what, and as they believe. This were the very height of Self-conceit-ness, Arrogance and Folly. Common Sense or Reason, sufficiently instruct us, that our believing or not believing, such Points to be true, or false, is no more a solid Argument to others, for believing, or not believing, as we do, than the Belief, or Disbelief of those others, is a good Ground for our Belief, or Disbelief. And for reflecting on this Church (I suppose, they mean the *General Assembly*) which hath appointed such Subscriptions, it's evident, since I did not reflect on any one single Brother, that it can't be imagin'd, I reflected on the whole Body. And besides, I doubt very much, if the General Assembly has appointed the Confession to be subscrib'd in any such Sense. And tho' I had said, that this Church has err'd, in imposing Subscriptions too rigorously (which I did not) it cou'd not be justly taken, as a peculiar Reflection, too many other Churches having, perhaps, exceeded due Bounds, in their Impositions, as well as ours. And doth not the

C. 25. § 5. Confession itself plainly teach us, That the purest Churches are subject both to Mixture and Error ;

Error ; and that all Synods and Councils, since C. 31. § 6. the Apostles times, may err, and many have erred, and that therefore they are not to be made the *Rule of Faith, or Practice*. And hence it seems very clear, that our keenest Bigots for the Confession, do contradict, or swerve from its avow'd Doctrine, while they make it the Standard, or publick Test, amongst us, of Soundness in the Faith.

2. Whether I believ'd all the Articles in the Confession, to be agreeable to the Word of God, or if I thought any Proposition therein dissonant therefrom. My Answer, That I thought not my self oblig'd to examine the Confession, (being concern'd only about the Matter of my Libel) was judg'd by the Committee to be a shifting, or declining to give a Proof of my Soundness in the Faith, of which the Confession is the publick Test in this Church, as they affirm'd. And therefore it was resolv'd to screw Subscription yet higher. And so I was interrogated.

3. Whether I wou'd subscribe the Confession of Faith, as the Confession of my Faith, in all the Heads and Articles of it, and renounce all contrary Doctrines and Tenets, or not ? I stood where I was before, representing, that my Business was to answer my Libel only, which I thought contain'd nothing of that Nature. Now who may not here remark the Brethrens strange
Fondness for that Formulary, and their Arbi-
trary *the Bre:
threns
Fondness of
their Confes-*

*fon, and
arbitrary
way of im-
posing it.*

trary Way of pressing Subscription to it? Had I ever set my self to disparage, or decry it, there might have been some Colour for extolling it, in so exorbitant and uncharitable a manner. But without any Provocation, or just Ground, they will not allow me (and, by necessary Consequence, no Body else) to be reputed Sound in the Christian Faith, or a sincere Protestant, if I subscribe not the *Confession* in their Sense. What shall be thought of our Reform'd Church, for above the Space of 80 Years, before this Confession was adopted by the General Assembly, *Anno* 1647; and for above more, before this peremptory manner of imposing it, was introduc'd by Church-men? Were our Superintendents and Pastors then all unsound in the Christian Faith, or the Principles of the Reform'd Religion? Or were all the Propositions of the *Westminster* Confession judg'd necessary to be believ'd, as divine Truths, before it was in being? It seems, that Confession is not in so great Vogue among the Reform'd abroad; for otherwise how has it happen'd, that to this Day, (so far as I have been able to discover) it hath never been joyn'd and printed with the Body, or Harmony of other Protestant Confessions? I know not indeed, what can be said in this Case, but that our Church is more wise, zealous, orthodox and pure, than all the Reform'd Churches beside. A point, I think, can scarce be modestly own'd, and wou'd
not,

*The high
and vain
Pretences
of some.*

not, I suspect, be very easily believ'd; nay, I am sure, such proud and confident Pretenders to be the Standard of Wisdom and Purity, wou'd be laugh'd at, and condemn'd by all the more knowing, sober and judicious Part of Christendom.

And as to my particular, how could the Committee, or Synod urge such a Subscription on me, as is neither warranted by an Act of Parliament, nor by any Constitution of the General Assembly, so far as I know? When Complaints have been made to some grave Presbyterian Ministers, of the Severity and Rigour of their Impositions, they flatly deny'd there was any such Matter, and affirm'd, that nothing was impos'd, but what is contain'd in the Act of Parliament. Now it's certain, tho' those good Men might be ignorant of it, that generally both Presbyteries and Synods, on all occasions, impose and exact above what's appointed by any Law of the Land, or act of the Church. And by this arbitrary and tyrannical Way of dealing, what a mighty Discouragement is given to not a few hopeful free Spirits, that might, and would serve their Country (that stands in so much need of them) in the holy Ministry, if they cou'd be admitted upon fair and reasonable Terms! Now our Synods Conduct is a sufficient Evidence, that our Ecclesiastick Judicatories, stretch their Power

*The Mis-
chief of im-
posing on
Mens Con-
sciences.*

above Law, as I have affirm'd. Let my Brethren produce, if they can, an Act of Parliament, or a Canon of their Kirk, empowering them to require Subscription to the Confession, in those Terms, they prescrib'd to me. And here I solemnly and sincerely protest, that what I have said, or may further say, springs not from any Resentment for the Usage I have met withal, but from the Love I bear to my Country, and the passionate Desire I have, to see the Breaches of this poor divided Church reconcil'd; her inveterate Distempers cur'd, and *Truth, Piety and Peace* establish'd and flourishing amongst us. But I can't imagine, that ever such happy Effects shou'd be produc'd, by making *Human Composures* the Standard of Orthodoxy, or Soundness in the Christian Faith, or the Reform'd Religion. I earnestly intreat, that the two Passages I have cited out of Bishop *Davenant*, and Mr. *Howe*, concerning Confessions, may be seriously and impartially weigh'd; and particularly these Words of the Latter, (who, being a Presbyterian, may by them be more regarded) — “ And that, while we look upon an Agreement therein [Schemes, or Collections of Doctrine] as a sufficient Character of one sound in the Faith, we do profess to reckon every one of the Things therein contain'd (without distinguishing their Importance) necessary to that purpose. “ And

The Defendant's Love to his Country, and Zeal for the Peace of the Church.

See App. Sect. 6. Where Davenant's and Howe's Judgment of Confessions may be read.

“ And do never intend our Communion shall
 “ be limited by other Bounds, than an Agree-
 “ ment in those Things for Doctrinals, which
 “ we take to be of such import and necessity,
 “ as without the Belief whereof a Man cannot
 “ be a sincere Christian ; which certainly can-
 “ not but be a very few, less disputed
 “ things, &c. ”

To confirm this momentous Point, I will
 here subjoin the Testimonies of two other ve-
 ry considerable Divines; the one, a Defender
 of Prelacy, the other a Dissenter. “ By the
 “ Religion of Protestants, I do not understand,
 “ faith Mr. Chillingworth, the Doctrine of Lu-
 “ ther, or Calvin, or Melanchthon, nor the Con-
 “ fession of Augusta, or Geneva, nor the Cate-
 “ chism of Heidelberg, nor the Articles of the
 “ Church of England (I presume he would have
 “ added, nor the Confession and Catechisms of
 “ Westminster, had they been then extant) no
 “ nor the Harmony of Protestant Confessions;
 “ but that wherein they all agree, and that
 “ which they all subscribe with a greater Har-
 “ mony, as a perfect Rule of Faith and Actions,
 “ that is, the Bible. The Bible, I say, the Bi-
 “ ble only is the Religion of Protestants.
 “ Whatsoever else they believe besides it, and
 “ the plain, irrefragable, indubitable Conse-
 “ quences of it, well may they hold it as a
 “ matter of Opinion, but as matter of Faith
 “ and

Chilling-
 worth's

Judgment.

The Reli-
 gion of

Protestants

a safe way,

&c. Part I.

pag. 357.

Lon. 1638.

“ and Religion, neither can they with Cohe-
 “ rence to their own Grounds, believe it them-
 “ selves, nor require the Belief of it to others,
 “ without most high and most schismatical Pre-
 “ sumption.” Thus far he. I know that Peo-
 ple are taught by their Guides, to look on
 the Confession, as an Explication of the Bible.
 To avoid contending, let it be so, tho’ it is not.
 But still, I must judge whether it be a true,
 sound and good Explication, before I receive
 it; and I may, and ought to prefer a better, if
 I meet with any such. And this cannot be deny’d,
 since it’s confess’d, that the Interpreters were
 not infallible, and that a few, yea, one single
 Man, may judge righter, than a whole Coun-
 cil of Divines. It has been said likewise, as I
 have heard, that the Confession is the Scripture
 in other Words. But what need is there of
 other Words? Are the Words of Men’s In-
 vention more proper, clear and comprehensive,
 than those of the *Holy Ghost*? Is not God’s choice
 of Words preferable to Mens? And what if
 the Words of Mens *Composures*, be found op-
 posite to the Words of Scripture? This saith
 Rom. vi. expressly, *that Faith is counted for Righteousness*.
 C. 11. S. 1. The Confession affirms the quite contrary.
 God’s Word tells us, *that Christ tasted Death for*
every Man. The Confession, our Brethren
 maintain, teaches, *that he died only for the Elect*.
 In this Case, it will require, I think, no great
 delibera-

deliberation, whether we should use God's Words, or Mens.

Let us now hear Mr. *Baxter* relating a very remarkable Passage, to our purpose, in the Account he hath given us of his own Life. After he had been prevail'd on to write an Epistle, to be prefix'd to the Works of the *Westminster Assembly*, he entrusted it to the Bookseller, requiring him to put it in other Men's hands, to publish, or suppress, as they pleas'd, but to be sure to print all or none. The Bookseller got Dr. *Manton* to put an Epistle before the Book, who inserted Mr. *Baxter's* (not naming him) in a different Character, into his own, but left out a part, which it seems was not pleasing to all. The Words left out are these; that *he hoped the Assembly intended not all in that long Confession, and those Catechisms, to be impos'd as a Test of Christian Communion, nor to disown all that scrupled any word in it; if they had, I cou'd not have commended it for any such use, tho' it be useful for the Instruction of Families.* This, the Reverend Author declares, he thought fit to open, lest he be there misunderstood. The Judgment of four such Divines (perchance, of any one of them) will be esteem'd of Weight enough, by the Wisest of both sides, I am apt to believe, for counterballancing the Sentiment of the Committee, or ev'n of the Synod itself.

Baxter's Judgment of the Westminster Confession and Catechisms as to the Point of Imposition. See his Life, Part I. pag. 122. Lon. 1696.

In

No Censure
pass'd on
the second
Instance of
Unsound-
ness.

Concerning
the Defen-
dant's ha-
ving charg-
ed his
Presbyteri-
an Parish-
oners with
Schism.

Page 5.

In the Report there's no Censure pass'd on my Answers to the *second* Instance of my Unsoundness, viz. Concerning what I taught about the Power of Free-will, tho' some Brethren of the Presbytry here, and the Committee at Kircaldy, jangl'd more than enough on that Head.

In my Answer to the *Third* Instance of Unsoundness, I am judg'd by the Committee to have unjustly charg'd the Presbyterians in my Parish with Schism, and to have misapply'd the Arguments in the *Seasonable Admonition*. It was easy for the Brethren to say so, and it's as easy for me to deny it: And have I not good reason so to do, till they prove the alledg'd Injustice? And here I do solemnly promise, that as soon as it's made out, that I have done the good Folks here an Injury, I will not fail to make due, just and publick Reparation. In the meantime, tho' it's thought hard, and I am not oblig'd to prove a Negative, yet I will essay to shew that I have done them no Injury. Now if it be true, that they are Schismaticks, I suppose it will be granted, I have done them no Injury in charging them with Schism. Let the Committee then ponder what the Commission of the Kirk says in their *Seasonable Admonition*. To withdraw constantly and customarily from Communion with a true Church and Congregation of God's People, in his publick Worship and Ordinances, who are found in Doctrine, and pure in Worship, who impe-

no Corruption, Error, or Sin, as Condition of Communion, is a great Sin (which both Prelatists and Presbyterians call Schism) *contrary to clear Scripture, a stumbling Block to the Weak, a Grief to the strong, a Prejudice to their own Souls who do so, and provoketh God to blast all private Means, Prov. xxviii. 9. and hardens the Wicked and Unbelieving, and scareth from the Way of God.* But the Presbyterians in this Place, did constantly and customarily withdraw, &c. Therefore they are guilty of a great Sin, even that of Schism. So far as I am capable to judge, there's no misapplying of the Commission's most clear and certain Proposition, which seems to comprize the main Scope and great Design of the whole Discourse. But now, if things be duly and impartially scann'd, I apprehend, it will be found, in Effect, that the Brethren themselves, are most injurious to the poor silly People, while they justify, both by their Doctrine and Practice, a Separation, which is as scandalous and mischievous, as it's causeless and unaccountable. It highly then concerns the present Guides, to reflect on that Word of the Prophet, *O my People, they which lead thee, cause thee to err*; and in time to consider, how they will answer it to their own Consciences, and which is infinitely more dreadful, to the God of Peace and Love, for their being so instrumental and inflexibly bent, to maintain and propagate a fatal Schism,

The Presbyterian Ministers, most injurious to the poor people.

to the great prejudice of Mens Souls, to the Reproach of the Christian Religion, and to the obstructing and defeating the Projects, and Endeavours, for commencing and carrying on a most necessary and excellent Work, *The Reformation of Manners.*

The Defendant charged with Schism by the Committee, impertinently, and falsely.

There's yet one point very remarkable in the Committees report here, viz. that I my self am guilty of Schism, as having made Defection from the Purity of this Church and her *Original Constitution*, founded upon the Word of God, and oppos'd my self thereto; in which Defection and Opposition I still continue. This was first objected to me in the Conference, in *July* 1700. The Committee, it seems, has approv'd and adopted that Notion; For till I saw the Report, about a Year after the Conference, I heard no more of any such Charge against me. Nay, I had some Ground to believe, that there were Brethren, whom it troubl'd, that I was not a Schismatick; as it's said to have afflicted others among them, that they had nothing to object against my Life and Conversation. However, I will not easily believe, that any of my Brethren are possess'd and governed by such a Diabolical Spirit. But to return to the Committee, with their Wisdoms good leave, their charging me with Schism is extreamly Impertinent. They have out done my Accusers themselves; In the Libel there's not the remotest

least Insinuation of any such Crime. And then, what they object is as false as it is impertinent. I have been indeed look'd on by some as a Schismatick, for joyning in Religious Offices with the Presbyterians ; (with a fair shew, perhaps, or some colour of Reason, tho' I am perswaded unjustly,) but to be upbraided as guilty of Schism by those, with whom I have, and do still keep Communication, notwithstanding the utmost Disobligations, is such a shameless piece of Falshood, Injustice and Bigotism, as is not easy to be parallell'd. How hard is my Fate ! Must I ever be censur'd of both sides , whilst I am a hearty well-wisher to the one and the other, tho' a Stickler for neither ? *I do herein rejoyce, yea, and will rejoyce.* His hard Fate.

But doth not the Committee prove me to be a Schismatick. They do indeed offer at some what like reasoning here ; a Thing so rare and extraordinary (bare Words and Votes being their great Strength and Security) that it's fit to be consider'd. Their Argument put into Form, amounts to this ; whoever has made Defection from the Purity of this Church and her Original Constitution, founded on the word of God, and oppos'd himself thereto, and still continues in that Defection and Opposition is guilty of Schism ; But *Mr. Grame* hath done so ; Therefore, &c. Whether the Committee intended here to hale in the point of Church The Committee's Argument to prove him a Schismatick.

*A Touch a-
bout church
Govern-
ment.* Church Government, I can't say. Surely there's
no great Reason for their being Fond of that
Controversy. They have work enough of that

*The Defen-
dant more
concern'd
for another
sort of Go-
vernment.* kind in hand already. For my part I think
there's another matter of much greater Impor-
tance, than wrangling about Models of Eccle-
siastick Policy ; I mean the Art of rectifying

our Opinions and governing our Passions and
Actions, according to the Laws and Life of our
Saviour, and the Dexterity and Care to instruct
and assist others to do so to. This I take to be
the most important Business of every Man, and
more especially of Pastors. I have therefore
never much interess'd my self in the Debates a-
bout Church Government. So that now I

*The Com-
mittees Ar-
gument an-
swer'd : and
retorted.* judge it enough to tell the Committee-Men,
that I deny both the Proposition and Assumpti-
on of their Argument. But if they resolve to

be Stiff and Opiniatre, as to the Proposition,
which is so Dark, Confus'd, Ambiguous, and
Disputable, in its several Turns or Clauses, I
am content to let it pass, provided that the As-
sumption be chang'd thus ; But the Presbyteri-
ans have made Defection from the Purity of
the Church, &c. Therefore, &c. When they
have answer'd their own Argument, now turn'd
against them (which, I apprehend, can hard-
ly be well done without taking notice of a cer-
tain Book, that's very unpleasant, because it
gives the Brethren a deadly Pinch) my Opi-
nion

The F. C.

nion of many) it will appear, I believe, to be of no Force against me, In the mean time, let the more sober, discreet and intelligent Men of the Presbyterian Party, judge whether their Brethren, or I, have done most for, or against the Peace of the Church; I, who by my Discourses and Advices, in publick and private, and by my practice and example, backing my Doctrine, have study'd to heal the Schism; or they, who have contriv'd and us'd their utmost Efforts, by all means, to encourage, foment and perpetuate it.

The fourth Instance of unsoundness relates to the Covenant, or what I cited out of a Presbyterian Pamphlet (*Scotland's present Duty*) on a Fast Day. The Brethren seem to have been *in fermento*, when they examin'd my Answer to this Point. And we were taught, when School-Boys, that Anger spreads over the mind a Cloud, which intercepts the Beams of Truth: *Impedit ira animum, ne possit cernere verum*. In Effect the Committee stumbles at every Step, and mistakes in every part of their Censure. The Passage, I cited, they say, is false, unjust, and grossly Scandalous. But whether of the Passages aim they at? For there are two, as may be seen in my *Answers to the Libel. To make sure work then, I say there's nothing to the best of my understanding, false unjust, or in the least Scandalous, in either of

*Referr'd to
sober Pres-
byterians,
whether the
Ministers
here, or the
Defendants,
be most for,
or against
Peace.*

*Concerning
the Defen-
dants re-
flecting on
the Cove-
nant.*

*The Passa-
ges cited by
him out of
Scot. Pres.
Duty vin-
dicated.
* See App.
Sect. 5.*

the Passages. The Committee adds, that its *a malicious Reflexion upon the Designs of our renowned Ancestors, who were honoured of God to be instrumental to the Reformation of this Land.* Now, for my part, I cannot discern the least Semblance or Foot-step of malicious Reflexion upon any Wise or Good Man. Whether those Ancestors of ours were instrumental in reforming this Church, or Kingdom, *in medio rem relinqu.* I fear, it will be found, that such a great and noble Work, is scarce yet well begun. But certainly the more active or steady, any Order, or Rank of Men have been, in setting on foot, and advancing a true, uniform Christian Reformation, the more gratefully and affectionately ought their Memory to be celebrated and honoured. At last the Committee concludes their Censure thus; “ that my citing it [the “ forefaid Passage] upon a Fast-Day, appointed by the General Assembly, for lamenting “ Breach of Covenant, and without contradicting it, is really not only an eluding the Act “ of the Assembly for humbling for Breach of “ Covenant, but also a wicked, bitter reflecting upon, and aspersing of the Covenant.” That I cited such Passages on a Fast-Day, for apart, &c. was so far from eluding or shifting the Order for the Religious Observance of it, that I did cite them on purpose, to comply with the Order, and that in sincerity and singleness

of Heart. And here I cannot but admire, why the Committee did not mention the Act of his Majesty's Privy Council, appointing the Fast to be observ'd. For they certainly know, that in this Matter, I was absolutely sway'd by the Civil Authority. And if they will judge fairly and impartially, they must acknowledge, according to their own Maxims and Practices, that a mere Act of their Church can lay no proper, direct and immediate Obligation upon those, who are not Members of it. In the late times, there were several Presbyterian Ministers conniv'd at, and tolerated in this Shire; (as I have been credibly inform'd) such as the Reverend Mr. *Greg* at *Balmerino*; Mr. *Hamilton*, at *Pittenweem*; Mr. *Adam*, at *Anstruther*; Mr. *Forret*, at *Kinnuchar*; Mr. *Carmichael*, at *Markins*; and Mr. *Melvil*, at *Kinglassy*. And the same Favour was vouchsafed to others, in other Parts of the Kingdom. Now it's very well known, that they look'd not on themselves, as subject to the Acts and Orders of the then Presbyteries, or Synods, or of the Bishops themselves. Nay, had there been a Convocation of the Clergy, the Presbyterian Ministers wou'd not have thought themselves interested, or concern'd in the Canons, or Constitutions thereof. The Brethren then, I suppose, cannot in Reason and Equity deny that to me, which they claim and assume to themselves.

*The Defen-
dant's dis-
interels'd
Conduct in
reference to
the foresaid
Pamphlet.*

But to return to the Committees Censure, I am blam'd for not contradicting what I cited. I cou'd not, I durst not contradict, what seem'd to me true, just and inoffensive, as what I approv'd in those Passages undoubtedly is. What appear'd otherwise, I stood not to censure and reject; as when the Author affirms, that the Covenant was the highest and most solemn piece of Reformation, that ever this Church and Nation attain'd unto: For it must be confess'd, that mere Covenanting, is not Reforming, but a Step, or Introductory to it. Besides, this Nation's renouncing Popery, and embracing the Protestant Religion, was a much higher and greater Piece of Reformation, which, I presume, will not be contested. For my wicked and bitter reflecting upon, and aspersing of the Covenant, it's a most groundless Imputation. If there be no Reflection in the Author's Words I cited, as I am fully persuaded there is not, then I am sure, I cannot be charg'd with reflecting, for repeating his Words, unless what was innocent from his Pen, becomes Criminal from mine, which can be known only to the Searcher of Hearts. And if I did not at all reflect, it's plain I did it not wickedly and bitterly.

*Concerning
the Author
of the Pam-
phlet.*

But let us suppose, that the Author of the Pamphlet has not been so cautious, as he ought, and that some Expressions, concerning the Co-
venant

nant, have escap'd him, that are liable to Mistakes and Misconstructions ; what is this to me ? He is abundantly able, I doubt not, to answer for himself. And indeed, so far as I cou'd learn from his Discourse, he is a very firm and resolute Presbyterian, and as much for a *nationally covenanted Work of Reformation as any.* Pag. 23.

So he himself expressly declares. Nor do I think he can be challeng'd, as a Man too Moderate. And tho' there were a strain of more than ordinary Temper, I hope that cou'd not be deem'd a Crime, but rather an eminent Christian Virtue, for which he shou'd be lov'd and commended. Whoever he, and whatever his Discourse may be, praise or blame-worthy, it cannot but seem a piece of bold and strange Presumption in our Committee, and Synod too, that they ventur'd to upbraid, really and in effect, no less than two General Assemblies, with a kind of Lukewarmness, or Indifferency, in so weighty an Affair. The first was sitting, when the Book was publish'd. The other was held the next Year : And yet neither of both has Censur'd, or Condemn'd, either the Pamphlet, or the Author. But our grave and learned Synod, must affect to surpass General Assemblies themselves, in Wisdom and Zeal. Let them then be as wise and zealous as they list ; yet I hope, they will not vote every Point in that Discourse

The Committee and Synod's Presumption, in censuring what two General Assemblies overlooked.
1700.

What the Defendant approv'd unexceptionable. to be naught, or Scandalous. And the Passages I pitch'd upon, I'm confident, must be held altogether unexceptionable, viz. *That the*

Page. 14.

Page. 17.

Covenant was a most serious and awful Engagement of the Nation, to Christianity and Godliness; and that to renew our Baptismal Covenant nationally, is what no Christian can disclaim: And all should be content to join in this, till we be more unite in our Sentiments as to Government.

The Source

of the quarrel

is the Author

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

of the Pamphlet.

It has been suspected, that some of our Church-men's Quarrel with the Author of *Scotland's present Duty*, is for somewhat else, than his pretended reflecting on the Covenant. Men conjecture, that the Spring of all the Indignation and Spite against him, is, that he so warmly espous'd the Honour and Interest of our Country in the Affair of *Caledonia*; that he so honestly and stoutly pleaded on its behalf, and that he so boldly and roundly represented to some leading Men among his Brethren, their Time-serving, their Trimming, their Juggling, their Worldly mindedness, their vain Ambition, and double Actings, when so much was at Stake.

Concerning

the Extent

of Christ's

Death.

The next Instance of Unsoundness, or of Error and Scandal, is concerning Redemption. And here the Committee first reduces, what I have avow'd on this Head, to six Articles, every one of which, I do acknowledge, is to be found in my Answers and Defences. And then they

they set down their Censure, which they divide into three Branches.

From whence (that is, from the Articles ^{The Committee's Censure} *libresfold.* own and profess) it appears, 1. *That I judge* ^{The first Branch of the Censure} *erroneously, that Christ died for all to whom the Gospel comes, and that they are bought with a Price.* Now I profess, this is to me unintelligible, and seems to be contradictory, that, by my judging such and such Points to be true, it doth appear, or can ever be made to appear, that I have judg'd erroneously or falsely. Let the six Articles be taken one by one, or be twisted and combin'd together; place and transpose them, as you please; I think my believing and professing them to be true, will never be a *proper Medium* to prove them not to be true. What I hold to be true, they may, perhaps, evince to be false. But this must be done by some other reason, than by my having judg'd it to be true. And if it be the Committees meaning, that they can prove by some good solid Argument, that I have judg'd erroneously in the point of Redemption, this, I confess, is easily understood: But then, they have express'd their mind very injudiciously, or darkly and enigmatically. Let us now search for their Proof: If there be any such thing here, it must be in this Clause of the Report; *whereas the orthodox Doctrine is, that our Lord died in the Room and Place of the Elect only, and that these only are bought with*

How solid-ly the Committee reasons on this Point. a Price, who shall certainly and infallibly obtain Salvation. The Force of this Reason, amounts just to thus much; Mr. *Grame* judges erroneously, that Christ died for all to whom the Gospel comes, &c. because his Doctrine is not Orthodox. And so in the last Result, this is their Proof, he judges erroneously because he judges erroneously; or because he differs from his Brethren, who (you must not doubt) hold the orthodox Doctrine: And is not this a most clear, solid and invincible Way of Reasoning? Logicians call it, I think, *petitio principij*, or begging of the Question. Here the *πρότερον*, or Point under Debate, is, whether of the two Opinions ought to be held Orthodox. Wou'd it not be highly absurd and senseless, for me to pretend, that my Opinion is Orthodox, because it's opposite to what's Heterodox? Must not then the Committee confess, it's no less against Sense and Reason, if they think to prove my Judgment Erroneous, because theirs is Orthodox? The only Way to decide the Matter among us Protestants, is, to examine it by the Scripture, which is the common receiv'd Rule of all reveal'd Truths, or Orthodoxy. And next, it may be enquir'd, *ex superabundanti*, what have been the Sentiments of the great Lights, Guides and Doctors of the Church, in all Ages, about the now controverted Dogma.

The true Way to decide the Controversy.

But

But before I proceed further, it's to be noted, <sup>The Com-
mittee had
chang'd the
Terms of
the Luc-
tion.</sup> that the Committee hath alter'd the Words of the Question. They ascribe to me this Proposition, which I very heartily own, that Christ died for all to whom God sends the Gospel. And to this they oppose another, which they call the Orthodox Doctrine, viz. Christ died in the Room and Place of the Elect only : But why did they not say, Christ died for the Elect only ? Or do they make a Difference, between Christ's dying for us, and dying in our Room and Place ? If the Brethren will grant, that Christ died for all (tho' not in the Room and Place of all) to whom God sends the Gospel, I think the Controversy is at an End, or turn'd into a mere Logomachy. For to die for us, and to die in our Room and Place, is really one and the same thing. A learn'd Professor at Gron- <sup>Maresq. ap.
Dall Vind.
Apol.
Part III.
pag. 396.
397.</sup> ning, makes use of the same Distinction; *Aliud est plerumq; nostrorum largiri, juxta Gomarum, quod & nos largimur, posse dici, Christum pro omnibus & singulis esse mortuum, sed efficaciter pro solis Electis ; aliud, Christum loco omnium & singulorum mortem subisse. Dall. replies, apertissime falsum est, aliud esse, Christum pro omnibus & singulis esse mortuum ; aliud, Christum loco omnium mortem subisse. Quid enim, quæso, est inter ista discrimi- nis ? Mortem subisse, non abnuet credo, idem esse quod mortuum esse. Jam & in hoc negotio, pro aliquo idem esse, quod alicujus loco, nemo opinor* (qui

(qui quidem Socinianus non fuerit) negabit. *Quid ergo est, quod Christum, quem pro omnibus mortuum largitur, pugnat tamen, non omnium loco mortui subisse? Profecto utrumq; pariter aut concedendum, aut negandum est.*

*This Proposition
Christ died
only for the
Elect, not
to be found
in the
Scripture.*

*That he
died for all,
is plainly
there as
firm.*

Now to return to the Point in hand, I say it must be prov'd by Scripture, that this Proposition, Christ died for the Elect only, or in the Room and Place of the Elect only, is true or orthodox. But I dare confidently affirm, that from the Beginning, to the End of the Bible, there's no such thing to be found in plain and express Terms; whereas it's evident beyond Contradiction, that, according to the Scripture, he died for all Men, and consequently, for all those, to whom God sends the Gospel. So that I can as clearly and infallibly prove by the Word of God, that Christ died for this and that particular Person, without Distinction, between Elect and Reprobate, as I can, that this or that particular Man or Woman, without Respect to Age, Nation, Quality, &c. shall rise from the Dead. Who can, or dare venture to assign any individual Person of the whole Race of Mankind, to whom it might not have been said, or a Minister of the Gospel may now say, *ex certitudine fidei, God so lov'd thee, that he gave his only begotten Son, that if thou believest in him, thou shouldst not perish, but have everlasting Life?* This is what I believe, profess, and have taught.

taught, concerning the Extent of Christ's Death, with reference to all and every one of those, that have been under my Charge. And this I am fully persuaded is a divine Truth, according to the plain, certain, and constant Tenor of the Gospel. And yet, I am far from taking upon me, to judge or condemn those, who may be of another Mind.

As for human Authority, whether the Committee be for *Suffragia numeranda*, or *ponderanda*, Human Testimonies. I believe the Advantage will be clearly on my side. I have already inform'd them, where, Jo. Dall. for one Member of their Committee, which has Apologia adversus Spanhem. embrac'd the *rigid Hypothesis*, they may find more than ten ancient and modern Divines of Exerc. Amstel. 1655. Note and Reputation, who believ'd and profess'd the quite contrary ; I mean, *Dall. Apology against Spanhem.* The Author is esteem'd one of the most learn'd Divines, that ever the Reform'd Church of *France* enjoy'd. And he is very well known to have been a declar'd *Anti-Arminian*. And I do the rather adventure to recommend his Book to such of the Brethren, as are capable to understand it, because he is Blondell. Salmas. Dallaus. one of the *French Triumvirate*, that hath employ'd their profound Skill in Ecclesiastick Antiquities, on behalf of Presbyterian Government. And if any be disgusted with the Bulk of his Book, let me intreat them to peruse one

or

*Dissertat.
de morte
Christi;
qua tenus
ad omnes
extenda-
tur, &c.
Canterb.
1650.*

of *Davenant's*, shorter by far, but no less solid and nervous. This Author was famous thro' all the Reform'd Churches, for his eminent Learning, his rare Piety, his Pacifick Temper, and his excellent Writing. And I think no sincere Lover of Truth will reject, or disregard it, out of his Mouth, or from his Pen, because he was a Bishop. However, he had the Honour to be one of the Fathers of the Synod of *Dort*, who concurr'd in condemning the *Arminian Articles*. If my Brethren will be at the Pains to disenthral their Minds from all Prejudices, and attentively read both, or either of those Books, I am apt to believe, they will, at least, remit a little of their great Fervour, and peremptory Dogmaticalness, about the Extent of Redemption. But if they will not duly and seriously consider what is said against, as well as for their Hypothesis, they can never thoroughly understand the Matter, nor judge impartially concerning it.

But perchance the Committee will incline in this Case, to have Votes weigh'd rather than number'd. To gratify them here too, I shall produce the Testimonies of a few Divines, whom, I suppose, they highly value. Nay, I am confident, they will take it for no Disparagement, if I say, that the Suffrages of those two or three, whom I vouch for me, may be laid

laid in the Ballance against the whole Synod
pro re nata, at Compar.

I begin with the incomparable Mr. Calvin. *Ad Matt.*
Multos ponit non difinitè pro certo numero, sed pro ^{xx. 28.}
pluribus, quia se aliis omnibus opponit. Atq; hoc
sensu accipitur, Rom. v. 15. ubi Paulus non de ali-
qua parte hominum agit, sed totum humanum genus
complectitur.

Sab Multorum nomine non partem mundi tantum *Ad Matt.*
designat, sed totum genus humanum.. ^{xxvi. 28.}

Multos dicit pro omnibus, sicut ad Rom. v. 15. *Ad Heb.*
Certum quidem est non omnes ex Christi morte fru- ^{ix. 28.}
Etum percipere: sed hoc ideo fit, quia eos impedit sua
incredulitas. Many other Testimonies might
be cited out of this Excellent Author. But
what I have brought may suffice, being so pat,
and on Passages, that are commonly made use
of to Limit, and confine the Amplitude of Re-
demption.

The next Testimony shall be out of a Book ^{*Continua-*}
highly and justly valu'd by our Presbyterians, ^{*tion of P's*}
as appears by the new Edition of it at *Edin-* ^{*Annotation*}
burgh. We find there the Phrase, *tasting Death* ^{*on Heb. ii.*}
for every Man, thus explain'd; " To render ^{*9. Lond.*}
" Sin remissible to all Persons, and them salva- ^{*1685.*}
" ble, God punishing Man's Sin in him, and
" laying on him the Iniquity of us all, *Isa. liii.*
" 4, 5, 6. *1 Joh. ii. 2.* And so God became
" propitious and pleasurable to all; and if all are
" not sav'd by it, it is because they do not re-
" pent

“pent and believe in him, 2 Cor. v. 19, 20, 21.
 “Comp. Joh. x. 15.

*A Discourse
 concerning
 the Extent
 of Christ's
 Death, &c.
 Edinb.
 1701.*

The third and last Author, shall be the *Famous Monsieur Claude*, who purchas'd to himself immortal Honour, by defending the Protestant Cause, with so great Learning, Eloquence and Reason, against the ablest and politest Catholick Pens in *France*. I shall here select some Passages out of a short Discourse of his, lately printed in our Language. “When
 “the Scripture says, Christ died for all, it
 “cannot signify simply, that his Death is of
 “such infinite Value, that it cou'd, if God so
 “pleas'd, be extended to all. To understand
 “it in that Sense, it might be as well said, that
 “Christ died for Devils. — But the Scripture
 “no where says any such thing. — It's clear,
 “that the Term *for*, denotes not a simple suffi-
 “ciency of the Price, but some certain Desti-
 “nation of that Death, both by God and Jesus
 “Christ for all. How can that Passage, *Heb.*
 “*ii. 9. That he by the Grace of God, &c. be ex-*
 “plain'd by this Distinction. For to say, that
 “the Apostle means only, that the Price of
 “Christ's Death was so great, that it was suffi-
 “cient to expiate the Sins of the whole World,
 “if God had so pleas'd, is mere Mockery; for
 “the Apostle attributes that *Death of Christ*
 “*for all* unto the Grace of God; whence it fol-
 “lows, that there must be a certain Destina-
 “tion

tion of that Death for all ; for otherwise the
 “ Universality of the Death of Christ, would
 “ not be the Effect of God’s Grace.” —

“ The Scripture speaks of a certain Love of P. 39, &c
 “ God for Mankind, which Divines call *Philan-*
 “ *thropic*, by which God put some Difference be-
 “ tween Men and Devils ; And the Effect of
 “ that Love is, that he hath in some manner
 “ given his Son to Men, whereas he hath en-
 “ tirely deny’d him to Devils. This is that
 “ Love spoken of *Joh. iii. 16.* — Now it’s cer-
 “ tain, that this *Philanthropic* — is of much lar-
 “ ger Extent than Election, and cannot agree
 “ with that Hypothesis, which owns none for
 “ the Objects of Christ’s Death, any manner
 “ of Way, but only the Elect. For if God
 “ had treated the greatest Part of Men with
 “ the same Severity, that he hath treated De-
 “ vils, and that the Death of Christ is no
 “ more for the one, than the other, then there’s
 “ no place for this *Philanthropic*, and in vain
 “ hath the Scripture reveal’d it, and attributed
 “ to it, the sending of Christ to the World.” —

“ They who follow the Rigor of that Opi- P. 41, &c.
 “ nion, however learn’d they may be, are
 “ much puzzl’d, when they are ask’d the Rea-
 “ son, why God calls all Men indifferently to
 “ the Faith of the Gospel. For, on the one
 “ hand, they cannot deny, that the Preaching
 “ of the Word, and external Vocation, which
 “ in-

*The Death
of Christ is
of much
larger Ex-
tent than
Election.*

“ includes a Command to all those, to whom
“ it's publish'd, to believe in Jesus Christ, and
“ presses that Duty upon them, with the pro-
“ mise, that if they believe, the Death of
“ Christ shall be for them, and procure to them
“ the Pardon of Sin and Salvation ; — On the
“ other hand, they cannot deny, but that *Call*
“ comes from *God*, ev'n as it's address'd to Per-
“ sons, who do not answer it. — There are
“ then these two Truths certain ; *One*, that
“ many, who are not Elect, are call'd, with
“ an Obligation to believe in Jesus Christ, and
“ to imbrace his Death : *The other*, that that
“ Call, cometh not from Men by Accident,
“ because they know not who are Elect, but
“ it comes from God himself, and is made by
“ his Order. There is a *Third* no less certain,
“ which is, that since God proposes and offers
“ the Death of his Son to them, that are not
“ Elect, it must in some manner, be design'd
“ for them ; otherwise the Offer would be illu-
“ sory. To say, what God doth in this, is on-
“ ly to render them more inexcusable, does
“ not satisfy the Argument, but begets grie-
“ vous harsh Thoughts in Mens Minds, con-
“ cerning the Conduct of God. — For is it
“ not most certain, that, when God offers the
“ Death of his Son to Men, he commands
“ them to accept of it ; he presses and exhorts
“ them to it, by all Considerations, of their
“ own

" own Salvation? This Call and Command
 " cannot beget in the Minds of any, be who
 " they will, any other thought but this, that
 " that Death is a Remedy, which God, out
 " of his Pity towards them, has provided for
 " them, and that he hath design'd to bestow it
 " upon them *indeed*, in Case they accept it.
 " To say then, that it is not so, but that God
 " offers a Death to them, which is not de-
 " sign'd more for them, than for Devils, and
 " which will not at all save them, even tho',
 " by an impossible Supposition, they should
 " accept of it. That he offers it to them, I
 " say, by a Principle of Hatred, on Design to
 " discover more and more their Corruption,
 " and aggravate their Condemnation, is truly
 " to say something so strange, that Christian
 " Ears cannot well bear. I confess, that the
 " Effect, which the Preaching of the Gospel
 " has upon those Unbelievers, is such, that it
 " does but discover more and more the great-
 " ness of their Corruption, and aggravates
 " their Condemnation: But that is only the
 " Consequent, or Effect that happens; but it
 " cannot be said, that it's the prime and im-
 " mediate End that God proposes; for the
 " prime and immediate End of a Law-giver is
 " not, that the Law may be violated, and Ju-
 " stice thereupon executed; on the contrary,
 " his End is, that the Law may be observ'd, and

“ Men may live by observing it. — God hath
 “ plainly declar’d, and that with an Oath; *As*
 “ *I live, saith the Lord, I have no Pleasure in the*
 “ *Death of the Wicked, but that he turn from his*
 “ *Way and Live.* There can nothing be ima-
 “ gin’d more contrary to these Words, than
 “ to say, that the only End God proposes in
 “ making the Law of Grace to be Preach’d to
 “ many, is to give them an Occasion to disco-
 “ ver the greatness of their Corruption, and
 “ to render them by that Means the more in-
 “ excusable, when he shall condemn them.
 “ This also no ways agrees with 1 *Tim.* ii. 4, 5.
 “ nor with 2 *Pet.* iii. 9. and yet less with
 “ *Job.* xii. 47.”

Among the Places of Scripture he cites, to
 prove that Christ died for all in general, he
 remarks and insists on those, from which it
 P. 71, &c. may be evidently concluded, he thinks, that
 Jesus Christ died for such, as reject his Death,
 and consequently are not of the Number of the
 Elect; particularly 2 *Pet.* ii. 1. *Heb.* vi. 4, &c.
Heb. x. 26, &c. on that celebrated Passage to
Titus, The Grace of God that bringeth Salvation un-
 P. 80, &c. to all Men, he reasons thus, “ How can the
 “ Grace of God be saving to all Men, if the
 “ Death of Christ, which is the Source and
 “ Foundation of that Grace, be limited and
 “ restrain’d in it’s first Destination, to the Elect
 “ only? I confess it’s not saving unto all Men,
 “ so

“ so as actually to save them ; but it must, at
 “ least (that that Expression may have some
 “ Truth) render Salvation possible unto all,
 “ so as nothing hinders, but their own incre-
 “ dulity and Wickedness, that it becomes
 “ not actually saving to them. To the same
 “ purpose, (saith he) are all those Passages of
 “ Scripture, which, tho’ they bear not the Note
 “ of Universality, to apply it to the Death of
 “ Jesus Christ, yet they clearly enough imply
 “ it, such as 1 Tim. i. 15. Matt. ix. 13. Joh. i.
 “ 29. And finally, all those general Propositi-
 “ ons, that are found in Scripture, bearing,
 “ that *whosoever believes shall be saved.*

He rejects the Fancy of those, who pretend, P. 83, &c.
 that because God will have his Election secret,
 and the Elect are mingl’d with the Reprobates,
 therefore it’s necessary to preach the Gospel
 to the one and the other: So that when the
 Death of Christ is offer’d to Reprobates, it’s
 only by accident. This I say, he rejects,
 “ First, because if it were so, we would find
 “ some express Declaration of it in Scripture.
 “ How cou’d it be, that God shou’d do such a
 “ thing in his wise Dispensation, to preserve
 “ his Election secret, and not give Men any
 “ Notice thereof? And whence is it, that they
 “ who set forth this so strange Mystery, and
 “ hard to be comprehended, have it? — Be-
 “ sides, when God acteth by any Dispensation

“ of Wisdom, he never contradicteth, or
 “ clasheth with his moral Virtues. Now it’s
 “ certain, if the Death of Christ, in it’s first
 “ destination, were only for the Elect, and
 “ belong’d no manner of way to others, God’s
 “ sincerity would be violated, in causing it to
 “ be offer’d to others than the Elect. Why?
 “ Because that offer, he makes them, being ta-
 “ ken in the common and ordinary Acceptati-
 “ on of a sincere Offer, supposes that the Thing
 “ offer’d, is design’d for them, to whom it is
 “ offer’d, and that they accepting it, as they
 “ are commanded, it shall actually be theirs.
 “ But if the Death of Jesus Christ be no more
 “ for them, than for Devils, there can be no
 “ sincerity in the Offer that is made of it to
 “ them, nor in the Command to accept of it;
 “ for that Offer and Command supposes a falsi-
 “ ty, to wit, that nothing hinders that Death
 “ from being actually theirs, but their not ac-
 “ cepting it. I say this supposition is false,
 “ for besides their accepting, there’s wanting,
 “ the Intention of the Father, who hath not
 “ at all design’d that Sacrifice for them, and
 “ the Intention of the Son, who, in offering
 “ himself a Sacrifice, has formally excluded
 “ them from being objects of his Death.”

He confirms his Doctrine by an Argument
 from the order of God’s Decrees. For he
 P. 97, &c. expressly asserts, that the sending of Jesus Christ

to

to the World, is to be consider'd, in the Order of the divine Decrees, as anterior to the Distinction God made of Men into Elect and Reprobate. This, he says, he has prov'd in a Treatise of Election and Reprobation. And yet, because it's of the greatest Importance and Decisive in this Question, he doth here explain and establish it at some length. And indeed he had good ground to say, that this Point is decisive in the Matter, since hereby is discover'd the grand original Mistake of the rigid *Anti-Arminians*, and the very Basis of their System is undermin'd and demolish'd. And so our Author might well argue, as he doth,

" That if the Principle of sending Jesus Christ P. 108, &c.

" had been, not a common Mercy and Kind-

" ness, but a particular Mercy to the Elect ;

" not a *Philanthropic*, but an *Electophilie*, as they Such as understand French,

" speak in the Schools, it's necessary to say, that may consult the Original,

" God offers his Son to them, that are not E- in the third

" lect, by a Principle of Hatred, that he hath Some of the

" against them, and that this offer, which he Author's

" makes, is a means which he uses, for execu- Works,

" ting the Decree of their Reprobation. — publish'd

" He calls those Persons to Repentance exter- by his Son,

" nally ; he offers them the Death of his Son, at Amst.

" and invites them to receive it, by hope to 1688.

" find Remission of Sin and Eternal Life in it.

" Now they [the rigid Divines] cannot de-

" ny, but all this, of its own Nature, is a

“ Favour, a Token of Kindness and Mercy.
 “ Neither can they deny, but God goes some
 “ farther, and gives to those, who are not
 “ Elect, many internal Graces of his Holy
 “ Spirit, to wit, great contemplative Know-
 “ ledge, such as *Judas* receiv’d, and many
 “ false Teachers have had, and many others,
 “ who have been eminent Persons in the Visi-
 “ ble Church : yea, very considerable Begin-
 “ nings and Dispositions to true Faith. —
 “ Mean time, they must needs say, that God
 “ gives all these by a Principle of Hatred, and
 “ for executing the Decree of Reprobation —
 “ which certainly is the Thing in the World,
 “ most contrary to the Thoughts we ought to
 “ have of God, according as the Scripture re-
 “ presents him, and our Religion conceives of
 “ him.”

*This point
 concluded.*

Let now our Committee ponder things ma-
 turely, as they ought. I know not if they will
 a little relent, or rather resolve to anathematize
 the Tenets, I have describ’d, and put a Brand
 of Infamy on the Names and Memories of the
 Authors. In the mean time, my Brethren may
 assure themselves, that I am very well pleas’d
 to have a Share in the Fate of such Divines,
 and that I reckon it no Disgrace, but an Honour,
 to be condemn’d by Men, who condemn they
 know not whom, nor what.

2. The Committee says, *That I alledge with-* The second Branch of the Censure.
out any Ground; that this Error was never ob-
jected to any in the Christian Church. They
 ought to have retain'd my own Words, which
 are these; "What follows is a most surprizing
 "Instance of Scandal and Error, and such as,
 "I believe, was never objected to any Man in
 "the Christian Church; viz. I affirm'd, that
 "Christ died for all and every one of my Hea-
 "rers, and that the Reason why they are not
 "all sav'd, is, because they fulfil not the
 "Condition." I hope it's no great Crime to
 be mistaken (if indeed I am so) in such a
 Matter of Fact. But if the Committee would
 have said any thing to the Purpose, they shou'd
 have nam'd some one, or other, who was char-
 ged with such a Scandal and Error. Till they
 make it appear, that what I alledg'd is ground-
 less, I think I may still believe as I did. In V. Scrip.
 the mean time, I will Instance in one, who was Ecclesiast.
 condemn'd and depos'd, for holding, among Hist. Liter.
 other things, their opinion about Christ's Death. Aut. G.
 It was *Gotteschalchus*, about the middle of the Cave. pag.
 ninth Century. 528, 529.
Lon. 1688.

3. The Report bears, *That I am so uncharita-* The third Branch.
ble, as to affirm, that none that maintain the
Truth, opposite to this Error, do read or bear
the Gospel without Prejudice. But the Bre-
 thren do not condescend where, or when, I ut-
 ter'd any such Words. And I do not yet re-

“ Favour, a Token of Kindness and Mercy.
 “ Neither can they deny, but God goes some
 “ farther, and gives to those, who are not
 “ Elect, many internal Graces of his Holy
 “ Spirit, to wit, great contemplative Know-
 “ ledge, such as *Judas* receiv’d, and many
 “ false Teachers have had, and many others,
 “ who have been eminent Persons in the Visi-
 “ ble Church: yea, very considerable Begin-
 “ nings and Dispositions to true Faith. —
 “ Mean time, they must needs say, that God
 “ gives all these by a Principle of Hatred, and
 “ for executing the Decree of Reprobation —
 “ which certainly is the Thing in the World,
 “ most contrary to the Thoughts we ought to
 “ have of God, according as the Scripture re-
 “ presents him, and our Religion conceives of
 “ him.”

*This point
 concluded.*

Let now our Committee ponder things ma-
 turely, as they ought. I know not if they will
 a little relent, or rather resolve to anathematize
 the Tenets, I have describ’d, and put a Brand
 of Infamy on the Names and Memories of the
 Authors. In the mean time, my Brethren may
 assure themselves, that I am very well pleas’d
 to have a Share in the Fate of such Divines,
 and that I reckon it no Disgrace, but an Honour,
 to be condemn’d by Men, who condemn they
 know not whom, nor what.

2. The Committee says, *That I alledge with-* The second Branch of the Censure.
out any Ground; that this Error was never ob-
jected to any in the Christian Church. They
 ought to have retain'd my own Words, which
 are these; "What follows is a most surprizing
 "Instance of Scandal and Error, and such as,
 "I believe, was never objected to any Man in
 "the Christian Church; viz. I affirm'd, that
 "Christ died for all and every one of my Hea-
 "rers, and that the Reason why they are not
 "all sav'd, is, because they fulfil not the
 "Condition." I hope it's no great Crime to
 be mistaken (if indeed I am so) in such a
 Matter of Fact. But if the Committee would
 have said any thing to the Purpose, they shou'd
 have nam'd some one, or other, who was char-
 ged with such a Scandal and Error. Till they
 make it appear, that what I alledg'd is ground-
 less, I think I may still believe as I did. In
 the mean time, I will Instance in one, who was V. Scrip. Ecclesiast. Hist. Liter. Aut. G. Cave. pag. 528, 529. Lon. 1688.
 condemn'd and depos'd, for holding, among
 other things, their opinion about Christ's Death.
 It was *Gotteschalchus*, about the middle of the
 ninth Century.

3. The Report bears, *That I am so uncharita-* The third Branch.
ble, as to affirm, that none that maintain the
Truth, opposite to this Error, do read or bear
the Gospel without Prejudice. But the Bre-
 thren do not condescend where, or when, I ut-
 ter'd any such Words. And I do not yet re-

member, nor have lighted on them. Sure I am, I do not love to entertain uncharitable Thoughts of any Man living. And really I apprehended, that my Brethrens main Quarrel with me was, that I had too much *Charity*, but too little *Faith*.

The Committees Censure concerning the last Instance of Woundness, as to Forms of Prayer in Families.

The Report concerning the last Instance of Scandal and Error, as to the Use of Forms in Family-Prayers, seems to me ridiculously trifling. I cited a Passage out of a Book, writ by Dr. *Patrick*, adding that I cou'd not conclude the Point better, than with it. But then I say, there's no Applause? And what then? Is there any Contradiction here? May not one quote a Passage, as very pertinent to his purpose, without Applause or Commendation? And what tho' I had commended, or applauded the Saying of that excellent Doctor, who hath done so great Service to Religion, by his many learn'd, judicious and pious Writings, which contribute so much to promote the Knowledge of the Scripture, and the Practice of solid Christian Virtue? Must I therefore be censur'd, or so much as simply blam'd? Besides, have I not expressly told the Brethren, that if the Testimony of that worthy Author be offensive to them, it may be expung'd, without the least Prejudice to my Cause.

The Report concerning my Process being read before the Synod, Parties were call'd in, to hear my * Address read, which I had put in the Committees Hands, on the 18th, of June.

The Defendants Address read. See App. Sect. 7.

And Parties being again remov'd, the Committees Remarks upon the said Address were read, of which I can say nothing, because the Synod has thought fit (upon what prudential and weighty Considerations, such as please may divine) to conceal them.

The Committees Remarks on it conceal'd.

The Synod being met, their Moderator acquainted the Gentlemen and me, that " we " were desir'd by the Synod, to say what we " had further to add, before the Synod go on to " a Determination in this Affair," as the Minutes bear. Upon this Invitation Sir Alex. Bruce, as the Mouth of the Gentry crav'd, as I also did, that the Report of the Committee might be read to us. And I further pleaded, that the Synod might be pleas'd to Specify the Acts of this, or any other Reform'd Church, by which I was to be judg'd. But before our Demands cou'd be consider'd, the Synod according to a Resolution taken at the last Sederunt, proceeded to a Vote upon the Report of the Committee. And so the Question was Stated thus ; *Whether the Excerpts of the Committee be just, and their Judgment concerning the several Articles be right and true.* They meant, no doubt, whether what the Committee had cull'd

Jun 20. Hor 7. Mat.

The Gentries and Defendants Demands, upon the Synods invitation.

The Synods Vote, upon the Report of the Committee, examin'd.

and

and pick'd out of my Papers, was really in them; and whether their Verdict upon the several Articles was well grounded, or just. The matter being put to the Vote, *Approve, or not?* It carry'd unanimously, *Approve.*

*The Synods
Approbati-
on of the
Report
blind or
implicite.*

Now how true their *Excerpts* (to use their own word) were, and how well founded their Judgment concerning the several Articles, I refer to what is above represented in my Revival of the Report. But whatever the Committees Excerpts, or their Verdict, on the several Points, may be in it self, I think it will very evidently appear, that the Synods unanimous Approbation was blind or implicite. For the Report consists of Matters of *Faët* and of *Right*, As to the former, how cou'd the Synod, with understanding, Vote unanimously the Report to be true, if the Excerpts and my Papers were not duly collation'd by every Member of the Synod? Or if every Brother did not distinctly remember, how I had treated and express'd the several Articles mention'd in the Report? And I am very sure, no such thing can, or will be pretended. Besides, it might, perhaps, be added, that all the Members of the Synod did not well understand what was propounded in my Defences. And then, for the latter, the Point of *Right*, since the Committees judgment is grounded upon no Law, nor built upon any Reason, the Synods Approbation must needs be

unrea-

unreasonable, or blind and implicate, amounting just to thus much ; we think the Committee has judg'd right, because it has judg'd right, or the Committees Verdict is just, because it is their Verdict. Let any Man of Sense peruse the Report, and try, if from the Beginning to the End of it, he can discern any Semblance of Reason, or so much as one Testimony of Scripture, or one Act of an Assembly made use of, for supporting the Committees confident and imperious Dictates. It's therefore most plain, that, if there be any thing false or unjust, in the Report, the Synod has voted it to be true and just, purely and merely, because the Committee has judg'd it to be so.

Nor do I see, how they can clear themselves, but by flying to the Light within them, or to some peculiar Inspiration, and to their Minds having been irradiated by *Seraphic Enthusiastic* Whether the Synod can pretend to extraordinary illumination.

illapses. Had the Synod begun this Day's work with that solemn Prayer, for Light and Assistance, which was poured out immediately before the final Decision of the Process, there might, perchance, have been some fair Pretence for an Extraordinary Illumination, enabling them to discover Truth and Justice, without the Exercise of Common Sense and Right Reason. But indeed they seem to have mis-tim'd that piece of Devotion, neglecting it, when it was most necessary, and then betaking themselves to it, out of

of the proper Season. One may then be very well assur'd, that the Synod's Vote was not the Fruit of a Prayer, not yet address'd to the Author and Donor of all Good.

*The Synods
answer to
the Gen-
tries and
the Defen-
dants com-
mon De-
mand.*

In answer to the Gentries Demands and mine, it was First voted, that the Report of the Committee should not be imparted to the Gentlemen. And then, it was likewise carry'd by Votes, that the said Report should not be made known to me. How easy was it for the Synod, to prevent the Imputation of having proceeded rashly and foolishly in this point, by hearing what could be said against the Committees Report, before it was approv'd unanimously? But what can be said or done, if Men be obstinately bent to see with the Eyes of others, and shut

*Their Ans-
wer to his
peculiar
Demand.*

Pag. 5.

their own? For my other Request, about con-
descending on the Laws or Acts, by which I
was to be try'd, by a Vote of the Synod, this
Answer was given " That they shall endeavour
" to build their Sentence, whatever it may be,
" on such Grounds and Reasons, from the
" Word of God, and the Acts of this Church"
(it is like they meant the Word of God, and
Acts of the Church, but neither the one nor
the other was mention'd to me) " for which
" they shall be answerable to their Superiors."

*His Sense
of their
Answer.*

Now with the Synods good leave, this Answer, I must say, is a silly transparent Shift, a piece of mere Mockery, or indeed of plain Tyran-

ny,

ny, intimating that they wou'd proceed to a Sentence, without convicting me of the Violation of the Canons of this, or any other Church, and tho' they knew no Act or Constitution, by which they cou'd reach me. And for being accountable to their Superiors (the General Assembly no doubt) they presum'd, that wou'd be no hard Task; (and yet they may be mistak'n) the Competition being between the *Name* of a Synod, and the *Innocency* of an *Episcopal Incumbent*.

It will not be improper here to observe, that *Instances of the Brethrens contravening the Acts of their Kirk.* the Brethren, at least in this Part of the Country, bewray a great Aversion, if not a perfect Antipathy, against being restricted by Rules and Canons, enacted and prescrib'd by their own Kirk. It cannot be thought very strange, that they have proceeded Arbitrarily against me, if they slight and despise express Constitutions of General Assemblies, and follow singular Courses, without any publick Authentick Order from their Superiors. A Committee of a General Assembly judg'd, that when the Communion is to be celebrated in a Parish, one Minister may be employ'd for assisting his Brother, or at most Two; and that he, who cometh to assist, shou'd have a special Care to provide his own Parish, lest otherwise, while he is about to minister Comfort to others, his own Flock be left destitute of Preaching. The General Assembly

1645.
Feb. 7.
Sess. 14.

sembly approv'd the Judgment of this Committee, in all the Articles thereof, and ordain'd them to be observ'd in all time coming. It's notorious, the Brethren here trample upon the Authority of that Assembly in their common Practice, to the Scandal of Religion, and the Grief and Disturbance of the best dispos'd and pious Souls. The Directory for the publick Worship of God was agreed to, and approv'd, in all the Heads thereof, unanimously, and without a contrary Voice ; and it was decreed and ordain'd, that it be carefully and uniformly observ'd by all the Ministers within this Kingdom, as may be seen in the Acts of the Assembly. Now the Directory declares the Reading of the *Word* in the Congregation to be a Part of the publick Worship of God, and one Means sanctify'd by him, for the Edifying of his People, that all the Canonical Books of the Old and New Testament, shall be publickly read in the Vulgar Tongue ; that it's convenient, that ordinarily one Chapter of each Testament be read at every Meeting, and that it's requisite, that all the Canonical Books be read over in order, that the People may be better acquainted with the whole Body of the Scriptures. And yet is it not obvious, that the Directory, the Appointment of the General Assembly and the Practice of Presbyterians in the late Times, are utterly disregarded at present,

1645.
Feb. 3.
Sess. 10.

Direct.
Pag. 11, 12.
Edinb.
1645.

in this very important Part of divine Worship?

And as the Brethren act in direct Opposition to, and plain defiance of publick Orders, ^{Instances of their singular} so they stand not to take peculiar Ways, without any Countenance or Approbation, from ^{Practices, without the Allowance of their} the Constitutions of their Church, in Matters of no small Moment. For example, can they produce an Act of any General Assembly discharging the use of the Lord's Prayer, which, so far as I know, has ever been, and still is us'd all the Christian World over? Or can they vouch the Authority of this Kirk, in any publick Deed, warranting them to lay aside, in the Administration of Baptism, the Apostles Creed, as it's commonly call'd, and to substitute in its Room, the *Westminster* Confession, together with the larger and shorter Catechisms, to say nothing of the Solemn League and Covenant, which some are not ashamed to add also? This certainly is a most insolent Piece of Presumption, to make a new Gate, at which we must enter into the Church of Christ, and to devise and impose new Terms and Conditions, upon which we must be admitted into the State of Christianity. For so far as I have been yet able to learn, there's no Church under the Cope of Heaven, (besides theirs) where consenting to the Creed, with a Promise to live according to it, is not judg'd sufficient to give a Right to Baptism.

Baptism. Whereas now among them, this and that Minister sets up his own private Authority, imposes on Men's Consciences what he pleases, and in an Affair of the greatest Consequence, divides and separates from the Communion of the whole Catholick Church on Earth. Mean while it's certain, that not one of an Hundred ever considers the three foresaid Formularies, or is capable to understand them; which aggravates the Brethrens Arbitrary manner of dealing, and in effect turns the Engagements of adult Persons, and of Parents, or other Undertakers for Infants, into a Mock Business, or a mere empty and hypocritical Formality.

Of the Appeal to the Parliament.

Immediately after the Synods Answers to our Demands, Sir *Alex. Bruce*, for himself, and a great many others, appeal'd from the Synod to the Parliament, and one of the Brethren entered a Protestation (to which the whole Synod unanimously adher'd) against this Deed of theirs. I must pass by the Appeal, not being in the

The Defendant not interested in it.

least concern'd in that Affair. However, I was pos'd, if I adher'd to it. And I ingenuously declar'd, I had no hand in it. And indeed I was so far from any thought of adhering, that when I discover'd the Design, I endeavour'd to dissuade from the Pursuit thereof. So that there was no ground to question me on this Point. But no occasion must be left, to catch and entrap one, whom my Brethren had been

been so hotly, and so long hunting after. And ^{*The Synod's*} here I must observe, that in the Minutes, there's ^{*Mistake*} a Word ascrib'd to me, which it's like the Bre- ^{*rectify'd, as*} thren have mistak'n. I am said to declare, that ^{*to his be-*} I was griev'd at the Appeal. I was indeed ^{*ing grie-*} troubled, or griev'd at the strange Commotion ^{*ved at the*} that ensued in the Synod upon the presenting of the Appeal. There seem'd to be a great Fermentation rais'd in the Brethrens Breasts. They frown'd and clamour'd, as if they would have swallow'd up the Appellants. At this I think there was reason to be troubled, as at an Excess or Transport of Passion, manifestly contrary to the gentleness and goodness of the Evangelick Spirit. But, that Gentlemen took a Course, which I (who was not so capable, as they, to judge of such Matters) did not approve, cou'd be no just Cause of Grief to me. Nor can I think the Synod had any ground to be so exasperated, since, if the Gentry mistook their Measures, they gave the fairer Advantage, to run them down with strong reasons, without any dash or tincture of Indignation and Wrath. When I reflect upon this Part of the eager Contest, I call to mind, for my own Vindication, a Passage in the Gospel, where it is said, that our Lord *looked round about on them* [the Pharisees] *with Anger, being griev'd for the Hardness* ^{*Mar. iii. 5.*} [or blindness] *of their Hearts.* His Example will justify ones Anger and Grief in some Cases.

H

Not

His charitable Thoughts, Wishes, in reference to the Brethren. Not that I would hereby insinuate, as if I look'd on my Brethren to be Pharisees, or Hypocrites. Far be it from me to judge so rashly of what lies out of the reach and ken of all mere human Understanding. I was indeed sensible of the Synods Exorbitancies in this, and other Instances; but still I charitably believ'd their Intentions might be upright, and so hop'd (as I heartily wish it) that God would pardon their ill Conduct, for the goodness of their Meaning.

Two other Demands of his.

There follow next in the Minutes, two other Requests of mine. 1. *That the Synod before they proceeded further, might censure some Petitions, reflecting on me, as no Gospel Minister.* 2. *That they would let me know, with what Articles they are dissatisfy'd, that I might give them what further Satisfaction I cou'd.* To the first it was answer'd, *That they would go on in the Process, before they consider'd my Demand.* I conceiv'd their Answer imply'd some kind of Intimation, that they intended to do it. And yet I pleaded, that they might declare their Purpose, to discuss the Point, relating to my Ministry, before they came to a final Sentence. And tho' nothing could be obtain'd, I thought it best, at present, to acquiesce and patiently digest their obstinate Refusal. As to my other Demand, it was resolv'd, *That tho' the Synod would not communicate to me their Committees Remarks, yet it should be signify'd to me with what Articles*

And to the Second.

icles the Synod was dissatisfy'd, and I be allow'd to add, what further I had to say for their Satisfaction.

Is not this now a signal and mighty Act of *His Re-
sentment of* Condescension ! To be once more gravely and *their un-
worthy, un-
reasonable,* solemnly Catechiz'd before so Reverend and *and sham
Way of
dealing
with him.* Learn'd a Judicatory ! or, as some call'd it, to be brought before the Tribunal of the sacred Inquisition ! To answer presently and positively to whatever the Brethren should be pleas'd to propose ! However, I resolv'd to dissemble and digest, as well as I could, whatever I met withal. And yet I cannot but still resent the Brethrens unworthy and sham manner of treating me. They were content, forsooth, to acquaint me with what Articles they were dissatisfy'd. But I needed none of their Information, as to this Point. For I knew (and it was spread thro' the Town) that they were dissatisfy'd with every Article, and gave out, that the whole Libel was prov'd, or confess'd. If they would have dealt fairly, they should have acquainted me with the Grounds or Reasons of their Dissatisfaction. How could I satisfy them, who were dissatisfy'd I knew not why ? For I stood not convicted of any Transgression, that render'd me obnoxious to Censures, by any Ecclesiastick Canon. And if they were angry and dissatisfy'd without reason, sure there was no reason I should endeavour to satisfy them. And

to this Hour I cannot find, for what they are offended, unless it be, that I am not of their Mind. But if this be a just Ground of their Dissatisfaction with me, I have the very same to be dissatisfy'd with them, who are no more of my Mind, than I am of theirs. And sure, they will not pretend, that they are one whit more the Standard and Rule of Truth and Justice to me, than I am to them. They are indeed my Judges by the Laws of the Land; but by the same Laws they are oblig'd to judge according to Law, and not left to domineer and tyrannize, according to their Will, Passion, Humour, or Interest.

But now as to the Points I was pos'd upon; *Contempt of Authority.* Contempt of Authority was first insisted on. To this, I hope, there's enough already said. Only here I remark, that what I added off-hand, is not truly represented. The main Point is not once mentioned, *viz.* How I pleaded, that Contempt is an Act of the Mind, which, I suppose, can no more be deny'd, than that common and receiv'd Word, *honor est in honorante*. And upon this I argu'd, that Contempt of Authority, which I absolutely disown, could never be fix'd upon me, unless some Law or Act were specify'd, declaring what I did to be Contempt, in my Circumstances. I was, and am still ignorant of any such Act or Law. Why did not the Synod inform me? To administer and partake

take of the Sacrament, doth not, sure, naturally signify or import Contempt of Authority. It must then be defin'd by some Law, or Canon, in what Cases it's to be interpreted Contempt. To spit in another's Face, according to common Construction, and the Nature of the thing, plainly argues insolent Contempt, tho' there be no Law determining it to be so. This cannot be pretended, as to my joyning in the Communion with Mr. *Couper*. Besides, the Brethren cannot but know, that it has been declar'd by grave and judicious Men of their own Side, that a Sentence past, *clave errante*, is Void and Null, and no more to be regarded, than if there had been no such thing. Let us put the Case, that *Titus*, a Minister, exemplary for Sanctity of Life, in Word and Deed, is depos'd, by a Factious Party, for Whoredom, Drunkenness, Cursing, &c. without any Evidence, or Proof, and notwithstanding the Sentence, he continues to Exercise his Office; and then, that his Colleague *Sempronius* scruples not, after his wonted manner, to join with him in all the Parts of solemn religious Worship. Let the Brethren now say, in such a Case, if there was any Contempt of Authority, especially supposing the Sentence to have been pronounc'd by a Prelate, or a Prelatick Synod, against Presbyterian Ministers. As to what's added at the End of this Paragraph in the Minutes, *viz.* That

had the Brethren here warn'd me, I would *probably* have taken other Measures, I do now confirm, and further assure the Synod, that I wou'd *certainly* have taken other Measures, but neither deserted my Station, nor form'd a new Schism, nor ceas'd from any of my publick Ministrations.

*Negligence
in Catechi-
sing.*

I was next question'd about Culpable Negligence, concerning which I need not to add one Word, to what has been first and last represented by me. But yet I cannot forbear to complain, that the Synod has here most disingenuously conceal'd and disguis'd what I propounded. The true Matter of Fact stands thus: When it was signify'd to me, that all I had said in my Answers, did not, in the Synods Judgment, free me from *Culpable* Negligence, in not having kept Diets, for publick Examination, for about four Years, I represented, 1. *That I was in the Libel charg'd with Supine Negligence, which vastly differ'd from what they call Culpable;* and therefore, since the Synod neither did, nor could find me *Supinely* Negligent, that they must absolve me, as to that Article. 2. *That no Minister could pretend to be free of Culpable Negligence, in discharging any Part of the Pastoral Office.* And here I made a Comparison between a very plain, express, positive Command of our Lord, (*viz.* to celebrate the Eucharist) and the Method of Catechizing, which is only of Eccle-

Ecclesiastick Institution; and then urg'd the Brethren, with a very common Neglect (among themselves) of the Sacrament, for five, six, seven, nay for ten Years, and more perhaps, while they so invidiously loaded me with the Neglect of a *Human Ordinance*, which yet I did not neglect, but observe, so far as I was able and bound, in my *then* Circumstances. Now why are not these Things recorded in the Minutes? Is this to deal *bonâ fide*? It was design'd, it seems, to insinuate, that I disparag'd and slighted the Duty of Catechizing; whereas I only preferr'd the express Injunction of our Lord to a mere Human Constitution, such as the Form and Manner of Catechizing is. And indeed I am so far from undervaluing the Catechetick Work, that I look upon it as a principal Part of the Pastoral Function; and do heartily regret, that a Matter of such Importance is so little understood, and so ill manag'd; and do earnestly wish to see our Catechisms revis'd, and that the *Catechists* themselves may be better Catechis'd.

On this Occasion I would, if I might without presumption, tell my Brethren of a certain Book, done into *English*, out of the *French*, in which it was writ by the Author, and publish'd in *Holland*, 1699. It's a Treatise concerning the Sources of that Corruption, which reigns at this Day amongst Christians. In how great Esteem it is,

Traité des Sources de la Corruption, qui regne au jourd'hui parmi les Chrétiens. Troisième Edition. A Amst.

appears from hence, that in a Year or two, there were three Editions of it. Of how excellent Use the Book may be to all serious intelligent Christians, but especially to Pastors, (in this most corrupt Age, notwithstanding all the Noise about *Reformation*) for instructing them in all the Duties of their Charge, and particularly about Catechizing, I will not take upon me to judge. But if the General Assembly would be pleas'd, after due Examination, to procure the Re-printing of the English Translation, and to recommend the Book to Magistrates and all intelligent Masters of Families, as well as to Ministers. I am persuaded, they might do a very good Office to our Country, and conciliate a great deal of Reputation to themselves.

It is to be recommended by the General Assembly.

The Defendant's concernedness for the flourishing of Christianity.

In what Sense the Way of Catechizing is to be left to the Prudence of Pastors.

Now to return from this Digression, (if it be one) to which I was incited by a passionate Desire for the Flourishing of pure primitive Christianity amongst us, without those violent Heats and hellish Feuds, which have been bred and fomented by our unchristian and scandalous Contest; to return, I say, to our Purpose,

3. *That the manner of Catechizing is, in a great Part, to be referr'd to the Discretion of the Pastor.* Sure, it cannot be thought, my meaning was, that it's in a Pastor's Option, whether to Catechize, or no. This I only intended, that, when People withdraw from Ordinances, or when

when Pastors, being overcharg'd with their Burden, are not able to do every thing, yet they ought to seek after those, who shun them, and to instruct Persons, especially young ones, from House to House ; and when they are call'd from place to place, for visiting the Sick, &c. that they should then lay hold on the Opportunity of treating personally, with as many, as they can meet withal, about their Duty and their everlasting Concernments. This has been my Care and Practice, which cannot, I think, according to any Ecclesiastick Canon, be reckon'd *Culpable*, and far less *Supine* Negligence ; and will, I hope, be own'd by wise Men, as far more advantageous to poor People, than the vain Shew, Ostentation, and Parade, that has been made, in calling many together, and entertaining them with some dry, insipid, abstruse and useless Questions, without one Word about the particular most important Duties of the Christian Life.

As to the Subscribing of the Confession, I ^{*Of subscri-*} was told, that neither my Answers to the Li- ^{*bing the*} bel, nor to the Committe's Queries, had satis- ^{*Confession.*} fy'd the Synod ; and was then ask'd what I had farther to add. I do very believe, they were not satisfy'd, and that because it was resolv'd to be dissatisfy'd, and by all Means to find out Pretences, for heightning and fortifying their Dissatisfaction, in Spite of all Reason and com-
mon

mon Equity. However, I intreat all candid
 * See App. and impartial Men to consider my * Answer to
 Sect. 5. the Libel, and Revival of the Report. But
 here I must not pass by the Synod's pretending,
 that I was bound by a Promise to give all rea-
 sonable Satisfaction, as to the Subscribing of
 the Confession. Now from hence it appears,
 how slightly they have read, or consider'd my

*In my An- Answer. The Words aim'd at, are these; If
 swer to the there be now any Law obliging all Incumbents what-
 first In- soever to subscribe, I am very willing and hopeful,
 stance of after communing with the Brethren of this Presby-
 the third Article of try, or any other Learned Men in the Synod, or of
 the Libel. this Kingdom, to give all reasonable Satisfaction,
 on the very Principles, we find in the Confession it
 self? I am still willing and hopeful to make good what
 was undertaken, upon the Terms I offer'd.*

Concerning I was next interrogated upon the second In-
 Free will stance of Unsoundness (the Committee thought
 and Grace. fit to wave it) about the Power of unregene-
 rate Men to do what's spiritually good, and
 if there was any Promise of saving Grace to
 their Endeavours. It was, and still is matter
 of Astonishment to me, why the Men wran-
 gled and quarrelled about they knew not what,
 † See App. after I had so plainly and fully, in several † Pa-
 Sect. 5, 6, pers, asserted the Necessity and Efficacy of the
 and 11. divine Grace; and shew'd that Ministers are
 warranted, by the constant Tenor of the Scrip-
 ture, to invite and press all their Hearers, to
 obey

obey the Gospel of our Lord, and to assure those, who comply, of Mercy, Grace and Eternal Life, for his Sake. Nay further, I offer'd to this very Synod, that I would give distinct and direct Answers to all the Queries of the Committee at *Kircaldy*, if I were put to it. And indeed I had brought along with me a * Paper for that Effect. But I saw very well, ^{* See App. Sect. 10.} that the Synod dreaded more Papers, and would needs have me to answer presently by Word of Mouth, which I was willing to do, in reference to every Article in the Libel: And for other Points, or emergent and incident Questions, what could be more reasonable, than to give me a new Libel, and assign me a competent Time to make my Defences?

For my having charg'd the Presbyterians here ^{Of charging the People here with} with Schism, I have studied, by discussing the Report, to satisfy the Synod; but I know not ^{Schism.} if I have contented them. In the mean time, they must pardon me, to put them in mind of a notable Instance of gross Partiality. They are highly displeas'd with me, for labouring to heal the Rupture in this Place; and yet they wink at a new Breach in it. A very zealous and leading Man among the Elders, (and one of my Accusers) openly and boldly oppos'd the Admission of Mr. *Kemp*, the present Presbyterian Minister of this Parish, and ever since, when he officiates, has separated, with some others,
from

from the publick Worship. Behold, how Men may be byass'd by the Spirit of a Party, and how teeming and fertile in Disorders, the Factious and Schismatical Principles are !

Of what was quoted out of Scot. pref. Duty, touching the Covenant.

What I cited, out of a Pamphlet [Scot. pref. Duty] about the Covenant, is another Ground of Dissatisfaction to the Synod. For pleasing them again, they may, if they list, consult my Remarks on the Committees Report. But withal I must be allow'd to tell them roudly, that they have, in the Minutes, father'd on me an impudent Falshood, viz. my professing, that if I have followed an evil Guide [the Author of the said Pamphlet] I shall be wiser for the future. No such Words were uttered by me, no such thing ever entred into my Mind. On the contrary, I prefer that Author's Judgment, as to the Point in Hand, to the Verdict of the Synod, at *Coupar, pro re nata*.

Of the Extent of Christ's Death.

My having extended the Death of Christ to all, that hear the Gospel, was new Matter of Offence to the Brethren, notwithstanding all I had said in my Answers and Defences ; to which I will yet again refer, together with what is now added on the Report. I did indeed think, as I told the Synod, that I would not, any where else, have been challenged for such a Point of Doctrine. And I cannot but think so still, because I conceive, and am convinced, that Christ commanded his Apostles

files and all his Ministers to preach it. Nor do I see how the Gospel can be preached to all Nations and Persons, but upon this Supposition, that he came to be a Saviour to all those, who may be called and pressed to believe in him. Now it is certain, and will not, I suppose, be contested, that there is not one Soul, to whom it may not truly be said, if thou wilt believe in the Lord Jesus Christ thou shalt be saved ; if thou wilt not believe in him thou shalt Perish. And so it must be confessed, if *Judas* had believed in Christ, he had obtained Pardon and eternal Life ; and if *Peter* had not believed he had been damned. For this is the very Substance, or Sum of the Gospel. But then it is no less certain, that if Christ had not died for those, to whom such Promises and Threatnings are proposed, they could not be saved, tho' they should believe ; nor be damned for not believing in him, as their Saviour, who was not given by God to save them. There must be some *fundamentum in re*, some Ground or Reason for the Connexion in such Conditional Propositions, Promises and Threatnings, Antecedent to, and independent on, the Performance, or Non-Performance of the Condition. And what else can we conceive that to be, but the *pactum evangelicum universale*, the Will and good Pleasure of God, that his Son should *give himself a Ransom for all*, and so render Sin remissible to
all

all, and them salvable? which yet I have extended only to such, as are favoured with the Light of the Gospel, without ever venturing to pry into the inscrutable Mysteries of God's Oeconomy towards the rest of the World. I may be mistaken in Reasoning thus. But I have the Stream of the ablest, both Ancient and Modern, Divines for me. And besides, I am very willing to be instructed, and ready to yield to the Force and Evidence of Reason, and do again profess, as I formerly did; *errare possum, hæreticus esse nolo.*

*Matters
misrepre-
sented in
the Mi-
nutes, by
adding and
subtrac-
ing.*

To return to the Synod, I was ask'd, if Christ died as a surety in their Place and Room, to whom the Gospel is sent, and purchas'd Pardon and Salvation for them? So it's in the Minutes. But truly there was no such Question Propos'd. They have added these Words (which, I am sure, were not once mention'd to me) *as a Surety*. Now since this Word is only once, so far as I know, apply'd in the New Testament to our Saviour, it ought to have been us'd as it's there. And then the Query must have run thus; if Christ died *as a surety of a better Testament* [or Covenant] in their Places &c. And my Answer shou'd have been, and shall now be, just what it was, with their Additions; *viz, Christ died as a Surety of a better Covenant*, in the Room and Stead of all those, for whom he died, and purchas'd Pardon and Sal-

Salvation for them conditionally, upon their Faith and Repentance. And here, as I have noted what the Brethren added, so I must put them in Mind what they have Subtracted, with no very great appearance of fair honest dealing. I mean the Contest, that was about a Passage, I had cited out of Dr. Twisse, who teaches the very same Doctrine for which the Synod censures me, owning it as the Judgment of all our Divines, as well as his own. The Brethren were not a little stounded at such a surprizing Testimony; and it cannot be deny'd, that two of them, the Reverend Mr. Jamison, with some kind of Modesty and Diffidence, and Mr. Logan with the greatest Vehemency and the highest pitch of Confidence, asserted (I cannot say, reason'd) that Dr. Twisse says not what in express Terms he doth say. To clear the point, as to that Doctor's Sentiment, let us hear the Learned and Pious Mr. Baxter, who will be Match enough, and more, I presume for both the Brethren, and all the Aid, the Synod could afford them. "I owe more, saith Mr. Baxter to Dr. Twisses Writings, for my Information in those Points, where many are now offended at me for my Judgment, than to any Writer in the World, except the Scriptures; in particular, it was he that did satisfy me in the Point of Universal Redemption." And again, "I remembered two, or three Things

See the additional Paper in the Appendix Sect. 11. last Art. but one.

Preface to his Confess Lond. 1655

Pref to his Cath. Theol. Dr. Lond 1675.

“ in Dr. *Twisse* that inclined me to Moderation
 “ in the five Articles. First, that he every where
 “ professeth that Christ so far died for all, as
 “ to procure them Justification and Salvation,
 “ conditionally to be given them, if they be-
Ibid B. 2 “ lieve” And yet further, “ Dr. *Twisse* him-
p. 51. “ self, I believe, Twenty, if not Forty times
 “ over, in his Works, saith, that Christ so far
 “ died for all, as to procure and give them
 “ Pardon and Salvation, on Condition they
 “ will Repent and Believe.”

*A particu-
 lar Decree
 of Elect
 ion'd.*

And now to shut up this Point, and to pre-
 vent, if possible, all Suspicion and Cavalling,
 I declare as I have done on another Occasion,
 that I own a particular Decree of Election, for
 bringing to Happiness, by Christ Jesus, a cer-
 tain Number of Mankind, a People given to
 him, to be his seed; and that, for this End,
 there is a special Grace vouchsafed to such Se-
 lect ones, by which they are infallibly and ef-
 fectually prevailed with, to comply with the
 Calls and Motions of the Spirit, and to perse-
 vere unto the End. And this Doctrine, I think,
 serves excellently to assert the Sovereignty of
 God, according to the Scriptures; to set
 forth the mighty Efficacy of the Sacrifice and
 Intercession of our Saviour; and to breed the
 deepest Humility, and the most grateful Affe-
 ction in all pious sincere Souls. And indeed I
 could never digest the Sentiment of those, who
 suspend

suspend the Success and Fruit of Christ's Undertaking, upon the Caprice, the Fickleness, and Instability of Man's Will.

What the Synod said about the Passage out of Dr. *Patrick*, relative to the last Instance of Scandal and Error, is Stuff rather to be laugh'd at, than answer'd. *See this Revision on the Report.*

There remain yet seven Questions, to compleat the Synodical Catechism, upon which I was to be examin'd. They are all really Foreign to the Libel, and therefore I neither did, nor do think my self concern'd to regard them. But however, I shall a little consider Two or Three of the Queries, which may seem very odd, and not so proper from a *Catechist* to his *Scholar*. I was then further question'd about a Passage, I had cited in my Additional Paper. Now in the Page referr'd to by the Minutes, Page 1. there are seven or eight several Positions: But which of them the Synod mean'd, no Body can guess from their Minutes. What manner of dealing is this? Was I not pos'd upon a certain determinate Passage? Are the Brethren (upon more sedate and calmer Thoughts) not asham'd to acquaint Men, that they were dissatisfy'd on so strange an Account? I shall here transcribe the Passage (which the Moderator expressly told me was that, I had cited out of *Calvin*) with my Reflections upon it; *Ecce vocem ad eos divigit*, (the Author speaks of God's Way of treating *Some more Questions, foreign to the Libel, consider'd.*

Fair and open dealing wanting in the Minutes.

The first Query about a Passage of Calvin. Inst. L. II. Cap. 24. Sect. 13.

I

ting

ting with Reprobates) *sed ut magis obsurdefcant ; lucem accendit, sed ut reddantur ceciores ; doctrinam profert, sed quâ magis obstupescant ; remedium adhibet, sed ne sanentur.* And then I added,
 “ It’s not to be imagin’d, that so pious, learn’d
 “ and excellent a Divine, intended there to re-
 “ present any thing, but what’s the Event of
 “ the Tenders of Mercy, thro’ the wilful and
 “ obstinate Impenitence of Unbelievers. It
 “ was far from his Mind, I am persuaded, to
 “ assert, that our gracious Creator, the *Lover*
 “ *of Souls*, design’d by the Light of the Gospel,
 “ and his earnest and instant Invitation of Men
 “ to Repentance, to render any of them more
 “ blind, to harden them in their Sins, and to
 “ aggravate their Guilt and Condemnation.”
 This is the Passage, about which the Synod desir’d Satisfaction, *as to my meaning therein, wherein they desir’d further clearing*, as it’s express’d in the Minutes. And so I was ask’d, if I judg’d that any thing comes to pass, that was not decreed by God ? And particularly, if I believ’d, *that the judicial blinding and hardning of Men, by the preach’d Gospel, was not design’d by God, wherever it falls out ?* My Answer was, that there’s no Judgment, nor Event in the World, that God hath not determin’d to effectuate, or permit, yet without being the Author of Sin ; (which is omitted in the Minutes) and that he is the Orderer, the Over-ruler and Disposer

poser of all Events. Now let all sober and intelligent Men judge, of what Spirit and Principles such Divines must be, who call for Satisfaction and Clearing in so plain a Case. Must it not be thought highly Scandalous (to say no worse) to quarrel with a Brother for so inoffensive a Gloss, upon a Passage so harsh and frightful, in the strict literal Sense? Wou'd not the World be tempted, by such Doctrine, to look on the Preaching of the Gospel, not as a Blessing or Favour, but the greatest Curse, or Plague that could befall them? Might not the Ministers thereof be treated, as Men authoriz'd and privileg'd to be Cheats, Impostors, or Deceivers in the Name of the Lord? As Commission'd by him to beseech and obtest poor miserable Sinners, to repent and be happy, and to assure them, that their merciful Creator delights not in their Ruin, (as he hath solemnly sworn, he doth not) while in the mean time, according to an eternal peremptory Decree, it's determin'd, by such kind Offers and pressing Solicitations, to blind, harden, stupify and damn them? Can it be call'd Grace, to offer the Remedy of Christ's Blood for healing the Wounds of those, to whom it's offer'd on purpose, that they may not be heal'd; yea, and that they may be more severely punish'd, for rejecting a Remedy, that was never intended for them, nor possible to be apply'd? Doth not all this

*The true
Importance
and horrid
Consequences
of some
rigid Opinions.*

look like the Blasphemy of charging the God of Truth and Faithfulness, with Falshood and Hypocrisy? And how can it be entertain'd and digested by any sober Mind, that the Supreme Law-giver, and Righteous Judge of the World, enacted and publish'd his Laws, for this very End, that Millions of Souls might be eternally and intolerably tormented, by violating them? *Horresco referens*. If this were Calvin's Doctrine, how might his Enemies insult and triumph over him, as if it were the necessary

Consequence of his *Horrible Decretum*. Nor will it mend the Matter, to tell Men of God's Sovereignty. Who believes in God, that will deny his almighty, absolute, irresistible and unaccountable Power? But then it's to be minded, how it's agreed among Divines, that no Doctrine is to be advanc'd, that makes the Divine Perfections interfere with one another; as in the present Case, we must not exalt his Sovereignty, to contradict his Truth, or to obscure and disparage his Goodness.

Another Query was, if I own'd the Necessity of implanting of a Supernatural Principle, in order to the eliciting of Actions spiritually good? This Answer is put in my Mouth; That I own the Efficacy of Grace *ex sua natura*, and not from the Event. This is just to represent me talking most impertinently, as it's in the common Proverb; *which Way to*

London?

God's moral Perfections and Attributes never clash together.

The second Query about a super-natural Principle of spiritual Actions.

London? *A Poke full of Plums.* The Words are mine; but the Answer is theirs, which I disclaim and reject. And indeed the Question was no less needless (having been directly answer'd in one of my * Papers) than the Answer is absurd and senseless,

* See App.
Sect. 6.
Art. 6, 7.

The concluding Query was, *if new Obedience, as well as Faith, be the Condition of our Justification before God?* Occasion was taken for this Question, from the 14th Article of my Paper, concerning the Proceedings of the Committee at *Kircaldy*; † where I have declar'd my Judgment very plainly concerning Faith; the Righteousness of Christ, as the sole and only Cause of our being accepted, and accounted righteous before God; and of the Necessity of inherent Holiness, Obedience to the Gospel, &c. For what End, or on what Principle, the Synod mov'd this Question, it's hard to tell. Sure they intended not to countenance the Scandal, rais'd against Protestants, viz. That we do not hold the Necessity of good Works, in order to Salvation, but trust wholly to Faith. I hope they, with all our Divines, teach them to be as necessary to Salvation, as the *Papists* can or have done; but yet humbly and truly owning, that no Man can Merit by the very best of their Performances, which are accepted only for the Sake of Christ Jesus.

The last Query about the Condition of Justification.

† See App.
Sect. 6.
Art. 14.

A Popish Calumny upon Protestants.

*The Do-
ctrine of
the Reform'd Church
as to the
Point of
Justifica-
tion.*

Nor am I willing to believe, tho' many do, that the Brethren doubt, if the Efficacy of Christ's Undertaking for us, and the Necessity of our personal Righteousness, be consistent together; and if the one and the other have their proper Influence, in obtaining the Remission of our Sins, and the divine Acceptance. For I take the Doctrine of the Reform'd Church to stand thus; That our Redemption, Justification and Salvation, depend only on our Saviour's Righteousness, or his perfect Obedience, Active and Passive, as the sole meritorious Cause; that Man neither had in himself, nor did or could contribute any thing, which procur'd the Covenant of Grace from God, or mov'd him to contrive, and our Saviour to undertake and accomplish so gracious and stupendous a Work, as is the Way of recovering laps'd Mankind; and that these great Benefits are confer'd upon us, not immediately and absolutely, but upon certain Qualifications and Conditions, *Faith, Repentance and new Obedience*, for the performing whereof, we must be enabled by the Holy Spirit, which God giveth to those that ask him, for our Saviour's Sake. This, I say, is taken by me to be the Protestant Doctrine, which I firmly believe, and have always profess'd and taught. And indeed I cannot see, why there should be any Debate among us about this Point.

The

The Stating of it aright, at the Beginning of ^{Of how} the Reformation, was judg'd of the greatest ^{great Mo-} Importance against the *Papists*, who had so ma- ^{ment in our} ny Ways adulterated and corrupted the Chri- ^{Disputes} stian Religion. And there was good Ground ^{with Pa-} for that celebrated Word of the *Bold and Mag-* ^{pists.} *nanimous* Luther, concerning Justification, that it was *Articulus Stantis & cadentis Ecclesiae*. But ^{How little} if Protestants had a Mind to agree, how could ^{Reason for} there be any Contest about this Point, all ^{Contests a-} things Material being own'd, tho' perhaps, ^{bout it,} with some Difference of Expression? ^{among our} ^{selves.}

Nor is it to be imagin'd, that the Brethren ^{A Theolo-} design to revive that *Bellum Theologicum*, which ^{gical War} was manag'd 150 Years ago in *Germany*, among ^{about the} some Divines of the Reform'd Church, ^{Necessity of} *de ne-* ^{good works.} *cessitate bonorum operum ad salutem*. One main- ^{V. Ab.} tain'd, that they were necessary; another ^{Bucholc.} affirm'd, that they were noxious and pernici- ^{Mund. Cbro.} ous, *noxia & perniciofa ad salutem*. A Doctrine ^{ad Ann.} that was, as it deserved, exploded, and look'd ^{1551.} on as the very Source of Scandals and Villanies.

The thing most to be dreaded (and for which ^{Antino-} there's too much reason from the Synods Que- ^{mianism is} stion) is, that not a few of the Brethren are ^{be dreaded.} leaven'd with the Antinomian Principles; the whole Party, I know, cannot be justly charg'd on this Score. And I am sure, their Predeces- ^{See a De-} sors reckon'd *Antinomianism* among the grossest ^{claration} and most capital Errors, *Libertinism*, *Socinia-* ^{and Exhor-} ^{tation of} *nism*, ^{the}

the Generalism, &c. But it's too certain, that the Do-
*Assembly,*ctrine of *Free-Grace* and *Justification*, is by too
*Aug. 1.*many preach'd in such a manner, as encourages
*1648.*carnal, covetous and malicious Professors to
*Sess. 23. to*confide in, and comfort themselves with the
*their Bre-*mighty Virtue of a dead and phantastick Faith.
thren of
England.

And hence it is, that *they more care to be pardon'd*
for being bad, than to become good, to use the
 Words of a pious, learned and moderate Pres-
 byterian. And upon the whole, I will adven-

*Mr. Howe.*ture to say, with that same worthy Author,

*The unhap-*that Divines, by their Debates and various Schemes
*py Fruit of*about Justification, have cover'd the plain Gospel
Disputes.

Way (viz. Repentance towards God, Faith in our
 Lord Jesus Christ, a renewed Heart, an Holy Life)
 with Thorns and Briars, and so have not instructed,
 but perplex'd and distracted, whom they should di-

*The Synods*rect. And now, after what I have laid before
Question
*answer'd.*the Brethren, for giving some Light to this

Point, I directly answer their Question (out of
 pure brotherly Kindness, for informing them
 a little better, and out of Concernedness for
 the Good of Souls committed to their Charge)
 I believe, that there are the same Terms of Ju-
 stification and Salvation; that we enter into a
 State of Justification, by such a Faith alone, as
 essentially includes a hearty purpose of new
 Obedience; and that we can't continue in that
 State, unless, according to our Resolution, we
 bring forth the Fruits of Holiness, or good
 Works

In

In recompense to my Brethren, for the great ^{The De-}
 Pains they have been at, to enlighten and en- ^{sendant's}
 rich my Mind, with some of their Notions and ^{grateful}
 Speculations, I will impart, with unfeign'd ^{Return for}
 Charity, and sincere Respect, a Lesson or ^{his Bre-}
 two, I have learn'd from other Masters. ^{thren's}
 Pains.

Διὰ πολιτείας ἀνελθε διὰ καθαρόσεως κτήσαι τὸ
 καθαρόν. Βάλει θεολόγος γενέσθαι ποτὲ — τὰς
 ἐντλάς φύλασσε; διὰ τῶν προσαγματικῶν ὁδευ-

σων: περὶ γὰρ, ἐπίβασις θεωρίας, saith one ^{Greg. Naz.}
 one of the greatest Lights of the Eastern ^{Orat. 29.}
 Church. And 'tis certain, if one would be a ^{pag. 493.}
^{Par. 1630.}

Theologue to any Purpose, he must ascend and
 advance by a good Conversation; he must pu-
 rify himself, that he may enjoy Him, who is
 Purity itself, he must keep the Commands of
 God, and walk in the Way of his Statutes: For
 Obedience, or Practice, is the very first Step
 to Knowledge, or Contemplation. And in
 some one Modern Author or other, of no small
 Reputation, both for Parts and Piety, I remem-
 ber to have read this Observation; *Small Abi-*
lities and great Confidence, ordinarily make the
most inconsiderable and ridiculous Creature in Na-
ture.

After the Synod had narrowly pry'd into my
 Thoughts, and critically sifted my Sentiments, ^{An account}
 Words, Actions and Omissions, Parties were ^{of several}
 dismiss'd for a Time, and the Brethren proceed-
 ed ^{Votes.}

*How reasonable a
Delay had
been.*

*Overtures
concerning
Discipline,
&c., Cap. 3.
Sect. 8.
Ed. 1696.*

ed to transact their Business, and dispatch the whole Affair by Votes. It was then voted,
1. *Proceed in this Affair, or delay it till next Synod?* And resolv'd to proceed. It's not said, unanimously. For it seems, there were some of the Brethren for longer and more mature Deliberation. And certainly they had strong Reasons on their side. My Affair was judg'd by the Committee at *Kircaldy*, of great Import, and by the Synod at *Dumfermline*, to be intricate, thro' many and long Papers, and therefore left by both undecided. And was not the Matter still as important and intricate, if not more? And what had been the Hazard, or Inconvenience, to have consulted the Commission of the Kirk, or referr'd the Process to the General Assembly as was desir'd? One of the main Things laid to my Charge, was Heterodoxy. And in this Case, grave and judicious Presbyterians are for using great Caution, and tell their Brethren, that if the Errors objected
“ be not gross, striking at the Vitals of Religion, pertinaciously stuck unto, and industriously and maliciously spread, with a visible
“ Design to corrupt, and are not spreading among the People (of which Nature, nothing can be objected against me) then *Lentives, Admonitions, Instructions, and frequent Conferences* are to be try'd to reclaim, without cutting off: And the Advice of other Presbyteries,

“ bytries to be sought, and unless the Thing
 “ be doing much hurt, Synods and Assemblies
 “ to be advis’d with in the Affair.

2. Whether they should declare, *That before they come to a final Sentence, they would consider the Reflections cast upon my Ministry, according to a former Desire of mine?* And it was carry’d in the Negative. The Minutes informs us not, if unanimously.

3. *Whether the * Additional Answers I gave* Hor. 4. Pom.
in the Forenoon, relative to the Articles of the Li- * See App. Sect. 11.
bel, were satisfying, and did vindicate me from the
Things objected, or not? And it was unanimously
 carry’d in the Negative. It seems the Brethren,
 if once displeas’d, are not easily appeas’d.
 And it’s but too too plain, that they are *easily*
provok’d, as Charity is not. Whether this pro-
 ceeds from the Brethrens Principles, Consti-
 tution, or some other Source, I cannot say. But
 I have somewhere read an Observation, made An Obser-
 by one of the wisest and mildest of the *German* vation of
 Reformers ; *That unskilful People are more apt to* Melanch-
be angry, than others. Our Synod could be sa- thion.
 tisfy’d no manner of Way. They quarrell’d Impossible
 at every thing, I said. They found, I neither to satisfy
 thought, nor spoke, according to their Stan- the self-
 dard. At this rate, I apprehend, they must be conceited.
 dissatisfy’d with all the Reformed Churches
 upon Earth. And while the World lasts, it’s
 impossible they should be contented, unless they
 allow

allow to others (as both Reason and Religion require) the same Liberty and Right, they claim and assume to themselves. In the mean time, they may a little reflect on that of the Teren. Ad. Elegant Comic Poet ; *Homine imperito numquam quicquam injustius : Qui nisi quod ipse fecit, nihil rectum putat.*

4. The Synod having judg'd, *That in some of my Answers to some Interrogatories, put to me in the Forenoon, I evidenc'd Unsoundness in the Faith, and in others of them, gave no satisfying Proof of my Soundness in these Points, but by renew'd declining to Answer, gave further ground to judge me Unsound, it was put to the Vote, approve, or not?* And the Affirmative was carry'd, *Nemine Contradicente.* Who may not here descry, at the very first view, the whole Synods marvellous Subtlety, joyn'd with the most profound Solidity ! I evidenc'd Unsoundness ; but in what Point, or by what Rule, they either knew not, or resolv'd, that others should not know. They should have minded the true and common Word, *deceptio versatur in generalibus.* And then, if there was sufficient Evidence of my Unsoundness, what need of adding, that I gave no satisfying Proof of my Soundness, but farther Ground to judge me Unsound ? In short, the whole amounts to thus much ; I was judg'd Unsound, because my Judgment differ'd from theirs. I can say for my self (and I believe all sober

The Defendant voted Unsound, only because the Synod is Sound.

sober Men, of whatever Party or Persuasion, will assent) that this is a wild Conceit, a mere Dream, contrary both to Sense and Reason. And here I will lay before my Brethren, the Reflection of a most grave and judicious Divine, hoping it may be useful to some. “ It is the greatest Oppression and Usurpation imaginable (we commonly, and justly I think, call it Tyranny) to assault, or try to overcome the Reason of another, by any Thing else but Reason: And this is the uncharitable Spirit, that so eminently discovers it self in the Church of Rome. — And with the same Spirit, many that hate Popery enough, are too much leaven’d: I mean those, who appropriate the glorious Names of the Godly, People of God, Orthodox Christians, only to their own — Sect, and reprobate all, that have not arriv’d to the same Skill in their — Divinity with themselves.”

D. B. Cal.
Serm.
Lond.
1687.

5. The Synod having consider’d the whole Heads and Articles above mention’d, together with my *invective Address*, and also my refusing again and again to subscribe the Confession, except in a qualified Sense, which the Synod is no way *in tuto* to allow, it was put to the Vote, *whether I was Censurable, or not?* And it carried unanimously, *that I was*. A Vote most just and reasonable, beyond all Peradventure. For I never knew any Man, that was not censurable

*The Justice
of the Vote
own’d by
the Defen-
dant.*

furable : Nor is there, I suppose, one so innocent Person in the whole World, if he be not quite a Stranger to the Laws of God, and to himself, but will readily and sincerely confess, that he deserves to be censur'd. So that this Vote reaches every Minister in the Synod, and all *Christendom* over. And yet I can't approve the Grounds of the Vote. The whole Heads

*The grounds
of the Vote
consider'd.*

*Concerning
the Lescar-
dant's Ad-
dress. Why
call'd in-
vective.*

and Articles are made one Reason for judging me Censurable. Now, if there be but one Point, where I am in the Right, the Synod must here be in the Wrong. And it must be wonderfully strange, if, in not so much as one Article, I have ever hit upon the Truth, and the Synod hath never missed it in any. Then the invectiveness of my Address is another Ground. To Address, being a thing so common, fashionable and modish, can't, I think, be blam'd. Nor do I see, why my Address shou'd be call'd *invective*, without specifying why, or in what it is so. I have perus'd, ponder'd and examin'd it again and again, and can't imagine, what possibly hath given offence, unless it be, that I touch'd (and that very tenderly too) upon redressing what abuses may be charg'd on the Brethren themselves, and mention'd that common Axiom, *ex malis moribus oriuntur bonae leges*. If this be the Crime, I can justify my self by publick authentick Deeds of their own Kirk. Let the Brethren then consult, *the Enormities*

and Corruptions, observed to be in the Ministry, as
they are particularly reckon'd in Ministers Lives,
and in their Callings, together with the Remedies
thereof, by one of their Assemblies, which re-
fers to an Act of another Assembly above 100^{1596, Sess.}
Years ago, that was reviv'd by the most famous^{7.}
of all their Assemblies in the late times. Now^{1638. Sess.}
'tis very remarkable, how in that ancient As-^{23, 24.}
sembly, after " they had reason'd and agreed
" on the Defections in the Ministry, Corrup-
" tions in their Office, and in their Lives and
" Persons, it was thought necessary they be
" humbled (Since by Gods Grace they intended
" Reformation) for wanting such care, as be-
" came in such Points ; and that some Zealous
" and Godly Brethren in Doctrine, lay them
" out for their better Humiliation ; and that
" they make a solemn Promise before the Ma-
" jesty of God, and make a new Covenant
" with him, for a more careful and reverent
" Discharge of their Ministry. And for this
" Effect Mr. John Davidson was chosen, and a
" Meeting appointed in the new Kirk———
" whereunto none was to resort but the Mini-
" stry." We of this Generation, I presume,
have no reason to look on our selves, as more
Wise and Virtuous, than our Fore-Fathers
And surely, the more blameless we are in
our Conduct, and the more eminent in all true
solid Goodness, we may with the greater Free-
dom

dom admonish, and hope with the better Success to reduce Sinners. At least, by this means, we of the Clergy shall be able to stop the Mouths of many, who are ready to reproach us, as very strict and severe to Others, but exceeding Gentle and indulgent to our Selves.

*Refusing to
subscribe,
no ground of
Censure.*

And for my refusing again and again to subscribe the Confession, that can never render me censurable, if there be no Law binding me to subscribe, as I believe there is not. An hundred Refusals will not make a Fault, if there was and could be none in the First. As to the Synod's not being *in tuto* to allow Subscription in a qualified Sense, yet I conceive, there was no danger, if they had urg'd no Subscription at all. What penalty incurr'd they for such an Omission ever since 1693. And tho' the Matter had been brought to my making an offer, actually to subscribe before the Synod, in a qualified Sense, (as indeed, they know, it was not) yet, in my Opinion it will not be easy to show, how it was safe to impose more than the Law requir'd, and not safe to admit of less. The best way I know, for unravelling this Mystery, is frankly to avow, that it's left to the Brethrens Will and Option, to do as they list.

*About the
stating of
the last
Vote.*

The next Clause in the Minutes, viz. *Thereafter it was put to the Vote, Suspend, or depose*, is very hard to be understood. It may seem to be

an

an Inference from my having been voted *Censurable*. But that is scarce credible. For at such a rate of Reasoning, not one of themselves could escape. Mr. *Grame* is censurable, therefore he ought to be suspended or deposed. If the Consequence be good there, then it must be so here too: All the Ministers of the Synod are Censurable, therefore they ought to be suspended, or deposed. A Man, I think, might undertake to maintain, against the whole Synod of *Coupar, pro re nata*, that there's a just and exact parity of Reason, in such a way of arguing, without running any risk of his Credit, or being look'd on as a Confident and daring Fellow. I am apt then to believe the meaning of the foresaid obscure Clause to be. 1. That my Errors and other Miscarriages were so heinous, as to deserve Suspension, or Deposition, while the Brethrens Mistakes and Faults (Sure, they neither can nor will plead Exemption from either) are but mere *Peccadillo's*, or unavoidable, and therefore venial Slips. 2. That it was immediately resolv'd, The Vote shou'd be, *Suspend, or Depose*. For it's evident by the Sequel, it was not then put to the Vote, tho' the Minutes bear expressly, but falsely, that it was. So far as I can comprehend, the Matter was order'd thus; The Synod unanimously agreed, and positively determin'd, that I should be silenc'd by Suspension, or Deposition, and

K

when

Their Arbitrary Severity.

when they had advanc'd a Step or Two, that it should be formally voted, *Suspend, or Depose* Mr. Grame? And was there no Mean between these Extremes? Why might not a fraternal Admonition, an authoritative Reprimand, a sharp Synodical Rebuke have serv'd the Turn? Ought not, at least, the Synod to have shew'd, that they were indispensably oblig'd by the Laws of the Land, or the Canons of the Church, to proceed so vigorously against my Delinquencies?

The Defendant's Protestation against the Synod.

And now Parties being call'd in, it was intimated to me, that the Synod, according to their Vote, would not declare, whether they intended to consider the Reflections upon my Ministry, which I had complain'd of, before they came to a final Sentence. This I took, as I had reason, to be a flat refusing to do me Justice; and therefore I protested in manner following, as it's recorded in the Minutes: " It's
 " not without some Reluctancy, that I do so
 " much as think of taking any Step, that might
 " offend the Synod; but the Care I am oblig'd
 " to take, for vindicating the Credit of my
 " Ministry, drives me to enter a Protestation;
 " and I do protest for Remedy against the Iniquity and Partiality of the Synod, in refusing
 " directly and expressly to own me as a Gospel
 " Minister, and to condemn, in plain Terms,
 " the most false, uncharitable, and scandalous

" Asper-

Aspersions, cast upon my Ministry, by Petitions, both to the Presbytry of *Dumfermline*, and to the Synod." And upon this I took Instruments.

The Synod's next Step was, to invite us to hear their Prayer for Light and Direction, before they proceeded to a further Decision. Mr. F. Principal of the new College in St. Andrews was pitch'd upon, to perform that Piece of Devotion. Tho' I will not venture to descant upon so nice a Point, yet it may be safely said, whatever Piety there might be, that there was but little Prudence in the Brethrens Conduct. For Religion's Sake, and their own too, I could have wish'd, their Prayer had been with Doors shut, and as private, as their Votes were. They seem not to have been aware, what Scandal was given to those, who were call'd to be Witnesses. Nor was it, I believe, remembred, how their Party charg'd some of the Clergy, under the late Government, with turning Prayer into a piece of Pageantry, in reference to the *Congee d' Esquire's*; and much less was it minded, how they expos'd themselves, to be twitted in the Teeth most justly, with what we have in one of our common School-Books: *Quæ culpæ soles, ea tu ne feceris ipse : Turpe est Doctori, cum culpa redarguit ipsum.* Or with that, much to the same Purpose, out of a most ingenious Heathen Poet; *Sic agitur censura, & sic* Ovid L. 6. Fas.

exempla parantur. Cum judex, alios quod monet, ipse facit.

P. 10.

6. And now we are come to the sixth and final Vote. Parties being remov'd, the Roll was call'd, and as it had been resolv'd, it was Voted, *Suspend, or Depose*? And pass'd, *Depose*.

The Synodical Sentence.

And therefore the Synod did Simpliciter depose me from all Exercise of the ministerial Office in the Parish of Dumfermline, or elsewhere: And that because of the dangerous Errors, and other Miscarriages, which they have found in the Exercise of my ministerial Function. And then Mr. Charteris, (tho' absent) Minister of Enerkethin, was appointed to intimate the Sentence of Deposition against me, from the Pulpit of Dumfermline in due Form. Now it's here plain, that there

Dissenters in the Synod.

were Dissenters in the Synod. For tho' it was unanimously agreed, that my Mouth should be stopt, yet some, it seems, were only for *Suspension*, but the Plurality for *Deposition*. However, it doth not appear, that any one urg'd, his Dissent might be mark'd in the Register, or Protested, if that was refus'd, as is allow'd by the Act of an Assembly. This would have

1644. Sess. 7.

The Defendant blamed for submitting to the Sentence.

been to act too moderately, in Favour of a Man of my Principles. As for the Sentence, I am not so much concern'd to impugn it, (and indeed I need not) as to defend my self, against the Obloquy cast upon me, by very intelligent and judicious Men, for my regarding of what's

so manifestly against the common, universal and essential Forms of Law and Equity. All I intend to say for my own Vindication, as to this Point, is, that I do not repent of my Submission, but sincerely profess, tho' there had been in the Synods Decision, an higher Degree of Weakness, Ignorance, Folly, Partiality, Iniquity and Tyranny (cou'd it possibly have happen'd to be so) I would notwithstanding, have comply'd and yielded, as I did.

Upon Intimation of the Sentence to me, I dictated an Appeal, which the Clerk has faithfully recorded, as follows: " I do appeal from
 " the Sentence of Deposition pass'd against me,
 " by the Synod, *pro re nata*, at *Coupar*, this
 " twentieth Day yf *June*, 1701, to the General Assembly to sit at *Edinburgh* in *March* 1702.
 " Because having pleaded, that the Synod
 " might condescend on the Acts, on which the
 " Libel is pretended to be founded, and according to which I was to be try'd, and they were to proceed and determine; and in Case the Synod had no Inclination, or Clearness to grant, what seems so just and reasonable in it self, and so fit and proper for vindicating themselves from all Suspicion of being resolv'd to act Arbitrarily, I intreated, that they might be pleas'd to consult the Commission of the Church, as is usual and allow'd in such Cases: Yet these my just Re-

*The Defen-
dants Ap-
peal to the
General
Assembly.*

“quests, which have so visible a Tendency for
 “the Peace of the Parish of *Dumfermline*, and
 “for silencing all Complaints there, were ut-
 “terly rejected, notwithstanding my utmost
 “Care to pay all due Respect to the Synod,
 “and to avoid all Semblance of Provocation
 “and Offence, and notwithstanding I had en-
 “deavour’d, to make it evidently appear,
 “there was no just Ground, for inflicting any
 “Ecclesiastick Censure on me, upon the account
 “of my Conduct, Doctrine, or Diligence. In
 “the mean time, I reserve to my self Power,
 “to add what other Reasons, I may judge fit
 “and proper. And I protest, that the fore-
 “said Sentence of Deposition be Void and
 “Null, to all Intents and Purposes, till this my
 “Appeal be discuss’d, and that Extracts be
 “given me of all Papers, relating to this Af-
 “fair, as accords.” Upon all which I took In-
 struments.

*The Gen-tries Ap-
 peal, and the Synods
 Protestati-
 on renew’d.*
 Pag. 11. Immediately after this, Sir *Alex. Bruce*, of
Broomhal, for himself, and in Name of the
 Gentry, and others of my Parish, renew’d
 their Appeal to the Parliament. And in like
 manner, the Synod renewed their Protestation
 against the said Appeal.

*The Conclu-
 sion of the
 Revisal.*
 Thus I have made bold to revise and re-exa-
 mine the Minutes of this *Famous Syhod*, with
 all due and just Application. And, I hope, I
 have represented my Thoughts plainly and fair-
 ly

ly enough. I do indeed, on all fit Occasions, call a Spade, a Spade. And who can blame me, since I have been so rudely and spitefully attack'd and pursu'd ; so uncharitably and unjustly treated and sentenc'd ? However, I am persuaded, it will appear, that there was no Ground for such Outcries, as were rais'd against me ; and that it was not without Reason, that Persons of good Quality, and great Sense, countenanc'd me, as not unworthy to serve my Country, in the present not very flourishing State of this Church, to use softer Words, than perhaps, some others would. And here I will presume to insert a Passage in my own Favour, (which, I think, can't justly be censur'd, as contrary to Christian Humility) out of a Letter concerning the Process against me, from a great Man, to a leading Minister in this Province, to be by him communicated to his Brethren, at the Synod in Dunfermline, April 1701. — *Seeing his Singularities are rather suspected, than declar'd, and that he is resolv'd to give no occasion (viz, of Debate, or Offence, as appears by the former Part of the Letter) for hereafter, and that he is not only free of all Exception, as to his Life and Conversation, but acceptable to many Persons, who otherwise may make more trouble, I cannot but wish and intreat, that the Wisdom of the Synod may be tender in this Matter,*

A Testimony for the Defendant by Sir J. S. L. A.

and either let it fall, or put it by discreetly, by remitting it to a Conference, or waving it in any other manner, and may be for continuing and overlooking Mr. Grame, without the Church's Prejudice, which, I am satisfy'd is not, in this Affair, in any Hazard, And this you may communicate with your wonted Discretion, as from, &c. Such a Testimony, from a Person of so rare and excellent Abilities, doth incomparably more support and cheer me up, than the Verdict of the Synod did, or can afflict and deject me. I have, by the divine Aid, brought my Mind to a settled Repose, in resolving to contribute my best Endeavours, for the Peace of the Church, notwithstanding all Obstacles and Discouragements. For I am convinc'd, that without Concord and Brotherly Kindness, Christianity can never arrive to its true, native, and resplendent Lustre, for which it was so highly valu'd and admir'd in the Primitive Times. That venerable Ancient, I cited above, has a Passage, very suitable to this Purpose, that deserves to be engraven on the Minds of all Christians, and more especially of their Guides, who are so deeply oblig'd to recommend Peaceableness by their Doctrine and Example,

ἢ τὲ ἡμετέρε λόγε τὸ χάλλισιν; ἢ ἐρήνη προ-
 εἴσω δὲ ὅτι καὶ τὸ λυσιτελεσάντων. Τί δαὶ τὸ αἰσχ-
 ρόν, καὶ τὸ βλαβερότατον, ἢ διχόνοια. As if
 one should be ask'd, what's the most fair, love-

*The Defen-
 dant's Pro-
 pension to
 Peace.*

*Greg. Naz
 Orat 26.
 pag. 443.
 Par. 1630.*

ly, and charming thing in our Religion? And answer, *Peace* is not only the most beautiful, but the most beneficial and useful Ornament of it also. What's, on the other Hand, the foulest and most shameful Stain, the most fatal and pernicious Bane of it? Discord and Division. And I know not, if there be any Expedient more conducive and effectual, for promoting Peace, than *Moderation* (with respect to all kind of Differences, whether in Point of Opinion, or Matter of Interest) which, so far as I know, has been esteem'd and commended by wise Men, in all Ages, as an eminent Christian Virtue. Till this be better understood, more seriously consider'd, more earnestly press'd, and more faithfully practis'd, there's little, or no hope, to see Religion taking Root, and bringing forth the Genuine *Fruits of the Spirit*, all *Goodness, Righteousness, &c.* in this poor distracted Country. And now I shut up all with an Observation, highly commended by Learned, Pious and Pacifick Divines; *si in necessarijs sit unitas, in non-necessarijs Libertas, in utrisque Charitas, optimo certè loco essent res nostræ*; which amounts to thus much, if there were *Unity* in Things necessary, *Liberty* in Things not necessary, and *Charity* in both, certainly the State of Religion,

and

*Moderation
an excellent Means
in order to
Peace.*

*A Pacifick
Maxim.*

and the Church would be most prosperous and happy.

J. A. GRAME.

*Additional
Reasons of
the Defen-
dant's Ap-
peal.*

Having reserv'd Power to add what I might think fit and just, for corroborating my Verbal Appeal to the General Assembly, I drew up the following Paper, and dispatch'd, in due time, a Double thereof to the Moderator of the late Synod, *pro re nata*, at *Coupar*, and another to the Clerk.

Addi-

Additional REASONS
OF
Mr. JAMES GRAME's
APPEAL
TO THE
General Assembly,

From the Sentence of Deposition,
pass'd against him, by the Synod,
of FIFE, at COUPAR,
June the 20th, 1701.

1. **I**T is manifestly false, that the Libel, containing so many Scandals, was prov'd : it never having been once attempted to make out any Scandalous Thing against me. Several Matters of Fact were readily and ingenuously confess'd ; but withal it was shewn, that there was not, in the whole Libel, any
one

and the Church would be most prosperous and happy.

J. A. GRAME.

*Additional
Reasons of
the Defen-
dant's Ap-
peal.*

Having reserv'd Power to add what I might think fit and just, for corroborating my Verbal Appeal to the General Assembly, I drew up the following Paper, and dispatch'd, in due time, a Double thereof to the Moderator of the late Synod, *pro re nata*, at *Coupar*, and another to the Clerk.

Addi-

Additional REASONS
OF
Mr. JAMES GRAME's
APPEAL
TO THE
General Assembly,

From the Sentence of Deposition,
pass'd against him, by the Synod,
of FIFE, at COUPAR,
June the 20th, 1701.

I. IT is manifestly false, that the Libel, containing so many Scandals, was prov'd : it never having been once attempted to make out any Scandalous Thing against me. Several Matters of Fact were readily and ingenuously confess'd ; but withal it was shewn, that there was not, in the whole Libel, any
one

one single Point, that could be deem'd relevant, or that render'd me liable to Censure, by any Act of this Church. So that it may be confidently said, the Libel is a mere Trifle, or an authentick Evidence of my Innocency.

The Synod it self was forc'd to pass from what was thought the only, or most plausible Article in it, *Supine Negligence*, and to confess that, at most, I could be charg'd only with *Culpable Negligence*. And if my Brethren do not (as I suppose they dare not) pretend to be impeccable, there's not one amongst them, but must acknowledge himself *Culpably* Negligent.

2. The Synod was acted and transported by Prejudices, as appears plainly by their shifting to own me as a *Gospel Minister*, and to condemn those, who had, most falsely and impudently, cast the grossest and vilest Aspersions on my Ministry ; which occasion'd my entering a Protestation for Remedy against the Iniquity and Partiality of the Synod. Their declining to do me right, in this Point, was a clear Indication, that I could not expect a fair, and equal Trial before such Judges ; and will undoubtedly be matter of Scandal and Astonishment to all Reform'd Churches, which come to hear of their unparallel'd Procedure.

And further, they study'd how to cherish and increase their Prejudices, by digressing to

Mat-

Matters, quite foreign to the Libel. It was visible, that they did *search out Iniquities*, (but blessed be God, in vain) *and accomplish a diligent Search, that they might take hold of my Words*, or extort some colourable Ground of a Sentence.

And in fine, they overlook'd and disregarded my exprefs Offer, to remove the Prejudices, most causelessly conceiv'd against me, on the Account of the * Queries, propos'd by the * See App. Committee, at Kircaldy, (Jan. 1701.) which I ^{Seff. 10.} undertook (tho' I needed not) to answer one by one.

Now by all this it's as clear, as the Light of the Sun, at Noon-day, that the Synod left no Stone unturn'd, to find me Guilty, and rejected whatever was represented, tho' with the greatest Evidence and Force of Reason, for vindicating my Innocence. And here I appeal to the common Sense of Mankind, as well as to the General Assembly, if my Brethren have not bewray'd the most malignant, obstinate and unchristian Prejudices against one, whom they acknowledge to be without Reproach, as to his Life and Manners; and whom, I presume, they will not deny to have been, in some tolerable Measure, thro' the divine Blessing, useful by his Pastoral Labours and Endeavours.

3. The Sentence is Arbitrary (and will certainly pass for an illustrious Instance of Presbyterian

byterian Domination) being founded on no Laws, or Ecclesiastick Acts, made known to me. The Pretence alledg'd by the Moderator, as the Mouth of the Synod, for not specifying the Acts, by which I was to be try'd, *viz. That they would proceed upon such Acts and Laws, as should satisfy their Superiors*; This Pretence, I say, is most unjust, sawcy and trifling; since I, as Defendant, ought first of all to have been acquainted with those Laws, and heard upon them, as the common Forms of Justice require.

4. The Sentence is evidently void and null in itself, running only in general Terms, *viz. That the Synod depos'd me for dangerous Errors and other Miscarriages* (so it was read by the Clerk, *apud acta*, before many famous Witnesses) without condescending on the one, or the other. Which is just, as if the Lords of the Justiciary should condemn one to be hang'd, for Crimes and Villanies, without specifying Treason, Murder, &c. which by the Laws are declar'd Capital. A thing unprecedented, except where Tyranny is exercised, and makes Havock of Mankind. Written and subscrib'd with my Hand, at *Dumfermline*, June thirtieth, 1701.

J. A. G R A M E.

Extracted out of the Records of the Synod of Fife, by me, *sic Subscribitur*,

Robert Young, Cl. Syn. P.

I was

I was at some loss, how to frame the additional Grounds of my Appeal, not having been favour'd with an Extract of the Minutes (tho' earnestly requested by me that very Night the Synod rose) till July 8th, full Eighteen Days, after the Sentence was past. The Moderator and Clerk told me, that no Extracts could be granted, till the Minutes were revis'd. But I could hardly think, that it was judg'd necessary to revise the Sentence, which had been read in open Court, and by which one of the severest Ecclesiastick Censures had been inflicted on me, and my very Name expung'd *ex albo sacerdotum*. And yet I could not obtain an Extract of it. My Brethrens Conduct seem'd to me, for sometime very Odd and Mysterious. But within a Fortnight after that Synod, I was able to pierce a little into the secret Spring of the whole Intrigue. For I learn'd, that a Sentence, quite different from that in the Minutes, was, by the Synods Order, intimated from the Pulpit of *Dunfermline*. But I had not full Evidence, and Certainty, that there was any such till I receiv'd, on the 7th, of *Aug.* a Copy of the new Sentence, extracted and sign'd by the Clerk of the Synod, bearing Date, at *Coupar Jun.* 20. I was sensible enough, and it seems the Brethren were so too, that the Sentence, pronounc'd in plain Synod, amounted to nothing, or imply'd too much. To depose a

Concerning
the Synods
Conduct to-
wards the
Defendant
particular-
ly, in refe-
rence to a
Second Sen-
tence.

The first
Sentence
cou'd not
be sustain-
ed.

Mini-

Minister for dangerous Errors, and other Mis-
 carriages, without specifying them, is certainly
 to play the Tyrant, without any Mask. And
 at this rate, there can be no Liberty, Safety,
 and Security to the most innocent Man in the
 Church, under the mutability and various Re-
 volutions of Humane Affairs, when different
 Parties, by Turns, get the upper Hand and
 grow dominant. And then, if the Sentence,
 in such general Terms, be taken in its full Ex-
 tent (as it may, if it be not Limited) it doth
 properly enough import all the Capital Errors
 in the *Talmud*, or the *Alcoran*, or the *Council of*
Trent, or the *Rhakovian Catechism*, &c. and all
 Crimes and Immoralities, forbidden in the De-
 calogue, *Polytheism*, *Idolatry*, *Perjury*, *Contempt of*
all publick Divine Worship, *Parricide*, *Treason*, *Mur-*
der, *Rapine*, *Theft*, &c. The Synod therefore did
 wisely and justly bethink themselves and resolve
 on another Sentence. But, I suppose, it will
 not, and I am sure can't truly be pretended,
 that the new Edition of it is the work of the
 Synod, or was made at *Coupar*, on the 20th of
June 1701. How, or where, or when, or by
 whom, it was done, the Brethren themselves
 can tell. It seems to me very probable, that the
 Synod order'd a Club or select Committe of
 their Number (tho' there's no Foot-step of this
 in the Minutes) to meet for that Effect. And
 so they conceiv'd that, according to their Forms,
 the

the Deed might be ascrib'd to the Synod, without being upbraided for offering to face out a plain Falshood. What their Forms are, or whether they be ty'd, or use to tye themselves to any, I do not know, and therefore venture not to judge. As to the present Case, I leave it to the Verdict of others, whether Judges can, or do take it upon them, to delegate their Power to a few of their Number, to condescend on the several Articles of their Sentence, after the Criminal is condemn'd and punish'd. But be the second Sentence what, or whose they please, it's here subjoyn'd, with my Remarks upon it, tho' they should be deem'd superfluous, the Matter having been so fully discuss'd in the Revival.

“ At *Coupar*, the twentieth Day of *June*, 1701.”

“ THE Provincial Synod of *Fife* met ^{The new} here, *pro re nata*, considering that ^{Sentence} “ whereas there was presented unto the Synod of *Fife*, met at *Coupar* in *September* last, “ a Reference for Advice from the Presbytry “ of *Dunfermline*, anent a Libel given in to “ the said Presbytry by the Kirk-Session of “ *Dunfermline*, against Mr. *James Grame*, Episcopal Minister there. And the Synod “ considering the said Reference, did give it “ as their Advice, that the Presbytry of *Dun-*
L *fermline*

“ *fermline* should give him his Libel, and carry
 “ on the Process, till it be ready for a Sentence,
 “ and then bring it to a Committee of the Sy-
 “ nod, to meet at *Kircaldy*, upon the Call of
 “ the said Presbytry. And the said Committee
 “ having accordingly met upon the 21st Day
 “ of *January* last at *Kircaldy*, and duly and se-
 “ riously consider’d the whole Process, and all
 “ Papers relating thereunto; they did unani-
 “ mously refer the Matter entirely unto the
 “ next approaching Meeting of the Provincial
 “ Synod of *Fife*, to be held at *Dunfermline*, in
 “ *April* thereafter. Which meeting of the
 “ Synod, in *April*, not having time to over-
 “ take that Affair, did refer the same to this
 “ present meeting of the Synod, *pro re nata*.
 “ And this meeting of the Synod, taking the
 “ said Affair under Consideration, did cause
 “ call the Parties, *viz.* the Commissioners for
 “ the Kirk-Session of *Dunfermline*, Pursuers,
 “ and Mr. *James Grame*, Defender, who ac-
 “ cordingly compearing, the Synod did cause
 “ read in their Hearing, the Libel against Mr.
 “ *James Grame*, and his Answers thereto, with
 “ an Additional Paper, confirming some Points
 “ in the said Answers, and all other Papers re-
 “ lative to the said Affair, as the Process at
 “ more length bears: All which Papers be-
 “ ing seriously and maturely advis’d by the
 “ Synod, as also Mr. *James Grame*’s further
 “ An-

“ Answers, *Verbo*, to the several Articles in
 “ the said Libel, and the Queries propos’d to
 “ him by the Synod, upon some Passages in his
 “ Papers, as the Records of the Synod more
 “ fully bear. *The Synod* found the said Mr.
 “ *James Grame* Guilty, 1. Of the contempt of
 “ the Authority of this Church, in joining
 “ with Mr. *Coupar*, in administrating the Sa-
 “ crament of the Lords Supper, and partaking
 “ thereof with him, after Sentence of Deposi-
 “ tion was past, and duly intimate against the
 “ said Mr. *Coupar* ; and that what he offers for
 “ his Exculpation doth aggravate the said Con-
 “ tempt. 2. That he was guilty of Culpable
 “ Negligence, in omitting publick Duties of
 “ Catechising for four Years, or thereby. 3.
 “ That he was charg’d with Heterodoxy in
 “ his Doctrine and Opinions, and for his Vin-
 “ dication was requir’d to Subscribe the Con-
 “ fession of Faith, as the Confession of his
 “ Faith, yet he declar’d he cou’d not subscribe
 “ it, except in a qualify’d Sense, which qua-
 “ lify’d Sense he was not pleas’d to express to
 “ the Synod, but made delays about it, adding
 “ further, That he believ’d the Brethren them-
 “ selves wou’d not say, that it’s necessary to
 “ believe every single Proposition in the Con-
 “ fession of Faith to be a divine Truth. 4. The
 “ Synod also found, that he *Erroneously judges*,
 “ That Christ died for all those that profess

“ the Gospel, and to whom it comes, and that
 “ they are bought with a Price; and maintains,
 “ That Christ died in the room and stead of
 “ all those for whom he died, and that he hath
 “ purchased Pardon and Salvation for them
 “ conditionally, for whom he died, upon their
 “ Believing and Repentance. And further as-
 “ serts, That none who maintain the *Truth*
 “ opposite to this Error, do read or hear the
 “ the Gospel without Prejudice. 5. The Sy-
 “ nod found that he is guilty of reflecting upon
 “ the Covenant, upon a National Fast-Day,
 “ appointed by the General Assembly, for Hu-
 “ miliation for breach of Covenant, and that
 “ he doth unjustly charge the Presbyterians in
 “ *Dunfermline* Parish, who do not wait on Or-
 “ dinances dispens’d by him to be guilty of
 “ scandalous and mischievous Schism. Upon all
 “ which the Synod judg’d him Censurable with
 “ *Deposition*, and accordingly hereby do actu-
 “ ally depose the said Mr. *James Grame* from
 “ all Exercise of his Ministerial Office in the
 “ Parish of *Dunfermline*, or elsewhere. And
 “ hereby appoints their reverend Brother Mr.
 “ *Samuel Charteris*, Minister of the Gospel at
 “ *Enerkethin*, to preach at *Dunfermline* on Sab-
 “ bath come eight Days, being the last Sabbath
 “ of *June* Instant, and there to make Intima-
 “ tion of the above-written Sentence, from
 “ the Pulpit of the Church of *Dunfermline* after
 “ Fore-

“ Forenoon’s Sermon, and to report his Diligence therein to the Synod, at their next meeting, as he will be answerable. And hereby recommends to the Presbytry of *Dunfermline* to see this Appointment obey’d. Extracted forth of the Records of the Synod by me, *Subscibitur*,

Robert Young, Cl. Syn. P.

Remarks upon the above-written Sentence.

1. The Narrative thereof is Injurious, Defective, and False. It’s directly *Injurious*, in denying me the Title of Minister absolutely, without the diminishing Adjunct *Episcopal*, as they take it. For I affirm (and am ready to make it good) that I was, upon as good and solid Grounds to be call’d a Minister of the Gospel (I mean, *in foro Ecclesiæ*) as any Man whoever. But the Designation of *Episcopal Minister* simply, for one ordain’d by a *Bishop*, and who serv’d the Church under *Episcopacy*, is what, as yet, I have seen no reason to repent, or be asham’d of; nay, out of the due and just Respect, I bear to the incontestable Practice and Usage of the Christian Church, for so many Ages, I reckon it a considerable Advantage. It’s *Defective*, in omitting two of the Grounds, on which the Synod in *September*, 1700, order’d my Libel to be giv’n me, and appointed

a Committee at *Kircaldy*; for the Act of that Synod bears, that, beside the Reference of the Presbytry, they proceeded upon a Petition of the Eldership here, and the Presbyteries having already summon'd me before them; in omitting the Reasons, upon which the Committee at *Kircaldy* referr'd the whole Process to the Synod at *Dunfermline*, viz. The paucity of their Number, and the great import of the Affair. And in omitting the main Ground, which mov'd the Synod at *Dunfermline* to refer the Business to the Synod *pro re nata*, at *Coupar*, viz. the Intricacy of Mr. *Grames* Affair thro' many and long Papers. Such Omissions are manifestly prejudicial to my Cause. It's *False*, in affirming that all the Papers relative to the Process were read: For it's certain that the Account of the Conference (to say nothing of the Minutes of the Presbytry of *Dunfermline* which were omitted) by *M. M. Hug and Logan*, was not read, though I desir'd it might be. And this Omission was evidently to my Disadvantage; since if their Narrative had been heard, many judicious and disinterested Persons, who were present, would have perceiv'd what a lame Relation, nay, how shameful a Misrepresentation (I hope, without any ill Design) was made by the two Brethren of what past at the Conference.

False.

2. I was first Condemn'd, and some Days after, the Causes, or Pretences, why I was so, ^{The Defendant first} condemn'd, were condescended on. But hitherto I always ^{and, after} believ'd, that a Criminal uses to be acquainted ^{he has suffer'd, then} with the Laws he has transgress'd, and that the ^{told why.} Sentence against him specifies expressly and particularly the Offences, for which he is punish'd. I have heard that Secular Judges proceed in this manner. And, I hope, our Ecclesiastick Courts will not plead for the Privilege of being exempted from the common Rules of Justice and Reason.

3. The Grounds, upon which the Sentence against me is founded, are either manifestly ^{The grounds of the sentence examin'd.} False, or altogether Frivolous.

I. I am found guilty of contemning the Authority of this Church, in joining with Mr. ^{Contempt of Authority.} Coupar, in administering the Lords Supper, and partaking thereof with him, after he was depos'd, and the Sentence was duly intimate. But how is this Contempt found? Sure it was no despising of the Church's Authority, to obey the express Command of the Saviour and King of the Church, as I did in administering, and others with me did in partaking of the Holy Sacrament with Mr. Coupar, while he continu'd in the Exercise of his Ministry, and was held and treated as a Minister, not only by the Body of this Parish, but by our Rulers and Judges, according to the Sense and Purport of our Laws.

It's notoriously false, that the Sentence was duly intimate against him. But let it be yielded, that Mr. *Coupar* offended in his Conduct. And what then? Ministers, or other Mens Violation of the Laws of God, doth not, 'tis confess'd, involve the Innocent in their Guilt. One would therefore think that a Ministers slighting the Sentence of an Ecclesiastick Judicatory, past, in his Opinion, *clave errante*, should not be interpreted to the Prejudice of another, who profess'd and paid all due Respect to Authority, and neglected nothing incumbent on him, for persuading his Brother to submit thereunto. And this is really my Case. So that the Synod can never find me guilty of Contempt, which is an Act of the Mind, while I disclaim it, (as I heartily do) unless they know my Heart better than my self, which is out of their reach; or except they show an express Act of the Church, declaring such an Overt Action of mine to be Contempt, and liable to such and such a Censure; and then withal prove, that such an Ecclesiastick Constitution was known to me, or ought to have been so, which I am sure is impossible. There's indeed another way of finding me guilty of contemning their Authority; and that's by their *Votes*, in spite of Law and Reason. And here, I confess, I must succumb, and cannot stand. But then, I have a mighty Encouragement to support me; ev'n this,

this, that I fall a Sacrifice to their Sovereign Will and Pleasure, which is downright *Tyranny*, and that of the most odious and execrable Kind, as being exercis'd by Churchmen, whose Character and Profession bind them to the highest Pitch of Equity, Gentleness and Goodness to all Men. Besides, under the late strange Usage I have met with, I have given such an Evidence of a kind of sacred and inviolable Respect to Order and Authority, as will, before all unbiass'd Men, vindicate me from the very least Suspicion of being a Contemner of any establish'd Government. And now may I not justly and boldly say, had all, that I pleaded for my Exculpation, as to this Point, been duly considered; particularly the Presbyterians Conduct towards Mr. *Spense*, present Minister of *Fossaway*, (gently touch'd in one of my Papers among other illegal and outrageous Disorders) while he lay under the Censure of *Deposition* and *Excommunication*, it's scarce credible, the Synod could have had the Face, to find a mere imaginary Contempt to be a Ground of Deposition, in my Case? And I think, it may be further added, That when the Brethren have scrow'd their *Wits*, and their Passion too, to the highest Peg, it will be hard to make it appear, that Mr. *John Hepburn* (a very zealous Presbyterian, κατὰ τὴν ἀκριβεστάτην ἀίρεσιν, of the straitest Sect) did not
more

more insolently despise (than has been, or can be pretended, that I have done) the Authority of their Kirk, in all its Judicatories, and aggravate his Contempt by Deeds, as well as Words, and a continued Course of Disobedience to the present Ecclesiastick Government, notwithstanding all the kind and tender Endeavours, for reclaiming him. And yet a
 1695, ^{Self} General Assembly judg'd it sufficient, to cha-
 17. ^{Act} 27. ^{27.}stise such a notorious and obstinate Delinquent, only with Suspension, and that softn'd and sweetn'd in the mildest and most endearing Manner. The common Word, *Show me the Man, and I will show thee the Law*, will here very readily occur to the Thoughts of such, as are intelligent.

Negligence. 2. I am found guilty of culpable Negligence, in omitting publick Diets of Catechising, for four Years, or thereby. Had the Synod intended to deal fairly, they wou'd have added, That this happen'd, while I had not a Collegue, and groan'd under a Burthen too heavy for one Man; of which I bore more, than an equal Share; tho' half was all I undertook at my Entry here. But let that pass among other manifest Partialities, and let us see, what's inferr'd. Why, this culpable Negligence must be one Reason for the rigorous Sentence of Deposition. *Per quam regulam?* That's yet to seek. In Effect, this Article in the Sentence is absurd, as will easily

easily appear to all sensible Men. For the Libel charges me with *supine Negligence*, of which I am not found guilty. And I have found this to be a common Axiom in Law, *Ut Sententia sit conformis Libello, quia ultra id, quod in judicium deductum est, potestas judicis excedere non potest*. Now as to the Point of Catechising, I urg'd that the Acts of the Church, enjoining the Degrees of Diligence, with Certification of such or such Censures for Negligence, might be condescended on. The Synod cou'd not, or wou'd not do this. I will therefore inform such as may be ignorant, There's an Act of an As^{1649. Sess.}sembly, renewing an Act of a former Assembly,^{3^o. 1639. Sess.} for a Day of Weekly Catechising; and, because^{23.} those Diets were much neglected by many Ministers throughout the Kingdom, ordaining such negligent Ministers (upon Trial by Presbyteries, once in the half Year) to be admonish'd for the first Fault; and if they amend not, to be sharply rebuked for the second; and if they yet amend not, to be Suspended. Now tho' it's plain, that this Act can never reach a Man in my Circumstances, yet I am content the Brethren improve it to the utmost Advantage. In the mean time, it concerns them, who are so superciliously precise and severe towards others, to look a little home, and consider how an express peremptory Command of our Lord is slighted among themselves, without

out Check or Censure (as was represented to to the Synod, but omitted in the Minutes p. 6. and is above observ'd) and to mind what's written in the Law, *Thou shalt not have in thy Bag divers Weights, a great and a small*, and that Deut. 25. Word of the Wise Man, *Divers Weights and Prov. 20. divers Measures are abomination to the Lord.*

Declining
to Subscribe
the Confes-
sion of
Faith.

3. My being charg'd with Heterodoxy in my Doctrine and Opinions, and declaring, when, for my Vindication, I was requir'd to Subscribe the Confession, as the Confession of my Faith, I cou'd not do it, except in a qualify'd Sense, is another Ground of the Sencence. Now there was no Heterodoxy in Doctrine, or Opinions prov'd against me, unless we take the Synods bare Word (no approv'd Standard, or infallible Oracle, I presume) for it. Who can brook their Boldness and Arrogance, in condemning, thro' my Sides, the most famous Orthodox Divines, nay, and the avow'd Doctrine of whole Protestant Churches? The Authors of this new Sentence do quite misrepresent what was requir'd of me as to the Point of Subscription. For I was once and again ask'd, if I wou'd Subscribe the *Confession of Faith, as the Confession of my Faith, in all the Heads and Articles of it, and renounce all contrary Doctrines and Tenets*, as it's expressly recorded in the Minutes, p. 3, 7. And so far as I know, there's no Law of the State, nor Act of any Assembly,

em-

empow'ring the Synod to require Subscriptions in such Terms. After the Act of Parliament 1693, *For settling the Peace and Quiet of the Church*, the next Assembly agreed upon a *Formula* of Subscribing the Confession in the Terms ^{1694, Aff. 11.} of the Act of Parliament. And it's very observable, that the First Assembly after the Revolution exacts no more of Probationers Licens'd to preach, of all Intrants into the Ministry, and of all other Ministers and Elders, receiv'd into Communion, in Church Government, but simply to Subscribe the Confession of Faith, approv'd by former General Assemblies, and ratify'd in the second Session of the Current Parliament. And hence there seems to be some Mistake in an Act of a very late Assembly, ^{1700, Aff. 11.} *Anent Subscribing the Confession of Faith*, appointing all Ministers and ruling Elders, belonging to the National Church, to Subscribe the Confession of Faith, as the Confession of their Faith, *according to the Act of Assembly, 1690*; whereas it appears, that there is no such thing. Had the Prudence and Moderation of that First Assembly been imitated, as to the Point of Subscribing, perhaps there had been less Noise about Subscribing in qualify'd Senses. For my Part, I think, that to Subscribe a Con- ^{*The true genuine Design & Meaning of Subscribing Confessions.*} fession, or human Composure simply, implies not my Assenting to every Proposition contain'd in it, but only that I will not contradict, or

or oppose such a Formulary ; or that, tho' I see Reason to dissent in some Articles, yet for Peace sake, I will pay a respectful Silence. As for my not expressing the qualify'd Sense, in which I was willing to Subscribe, and making Delays, as the Sentence here bears, I have treated of that Matter in the Revival, to which I refer. But indeed the Subscribing of the Con-

*The Defen-
dant not ob-
lig'd to
Subscribe.*

fession was not incumbent on me in this Process. By the Libel I was only oblig'd to give an Account, why I refus'd to Subscribe it in the Year 1690, as I did, to the Satisfaction of all, who

*The Synod
not autho-
riz'd to re-
quire Sub-
scription.*

had not resolv'd to be dissatisfy'd. And besides, it appear'd to me, that the Synod had no Authority to require Subscription ; because tho' there be an Act of Parliament appointing Ministers to Subscribe the Confession as the Confession of their Faith, yet I was fully perswaded that Ecclesiastick Judicatories were not invest- ed with Authority to execute Acts of Parlia- ment, any further than concern'd those who were to be admitted, or assum'd into their So- ciety, which was not my Case. Moreover, I

*The Confes-
sion not the
Test of Or-
thodoxy.*

know that one might be very Orthodox, who cou'd not Subscribe in the Sense now impos'd ; as *Augustin*, (to ascend no higher) *Prosper*, *Fulgentius*, *Remigius*, (and to descend to the Re- formers) *Melanchthon*, *Calvin*, *Bucer*, *Musculus*, *Bullinger*, &c. were they now alive, assuredly wou'd not. On the other hand, I consider'd,
that

that to Subscribe the Confession cou'd be no sufficient *Purgation* from, nor *Preservative* against erroneous Opinions. I presume, it will not be pretended, that our Presbyterian Ministers and Elders are not mistaken in any Point about Religion. And indeed after one has most cordially Subscrib'd, he might be for the divine Right of Prelacy, or for *Erastianism*, or for Bishop *Usher's* Model, or for Independency, or for the Indifferency of all the controverted Forms : He might be for giving the Eucharist to the Sick, and to Infants ; he might be a Chiliaist, &c. For what's added, *That I believ'd the Brethren themselves would not say, it's necessary to believe every single Proposition in the Confession of Faith to be a Divine Truth*, I can't see what Error, or Fault is here, unless it be excess of Charity, or too great an Opinion of their Judgment and Moderation. If they will be pleas'd to pardon me this gross and heinous Offence, I promise there shall be no Occasion to reproach me a second time for the like. See the Revival on this Point.

4. The Synod also found, that I *Erroneously Judging* judge, that Christ died for all to whom God *falsely about* sends the Gospel, and that they are bought *the extent* with a Price. But how they found this to be *of Christ's* an Error, whether by Scripture, Reason, or humane Authority, there's a profound Silence. Now if it be the common Doctrine of the Antient Fathers, and of our Modern Divines and
Re-

Reformers, that the Death of Christ respects the whole Race of Mankind, according to the Scriptures, as certainly it is; then surely, it can never be found, that I have judg'd erroneously, in extending the Death of Christ to all those, whom God favours with the Light of the Gospel, till it is prov'd that both the antient and modern Churches have err'd in this Point. As to my maintaining, that Christ died in the room and stead of all, for whom he died, this being forreign to the Libel, is impertinently alledg'd, as the Ground of a Sentence against me: Perhaps, it's but a mere Logomachy, with which I never once troubl'd my Hearers. But simply to deny, that Christ died in the room and stead of those, for whom he died, is judg'd to be a *Socinian Tenet*. What follows, *viz. That I maintain that Christ hath purchas'd Pardon and Salvation conditionally for them, for whom he died, upon their Believing and Repentance*, is no less absurdly set down, as a Reason for deposing me, there being no such Matter in the Libel. But the Doctrine is true and certain, according to the plain and constant Tenor of the Scripture. Is not this conditional Proposition, *If thou wilt believe, thou shalt be sav'd*, the unquestionable Doctrine of the Gospel? If I had talk'd of conditional Decrees, there had been some Ground for quarrelling with me. But to condemn me, for saying

saying to every one of my Hearers, if thou wilt repent and flee to the Mercy of God, thro' the Lord Jesus Christ, thou shalt obtain Pardon and eternal Life (which is the true Importance of Christ's having purchas'd Pardon and Salvation conditionally for those, he laid down his Life for) is surprizing and astonishing, beyond what I can express. It is the Doctrine that has been, and still is commonly receiv'd among Christians all the World over. I believe and profess it; I have preach'd it, and am firmly persuaded, that all Pastors are commission'd so to do. And indeed I reckon it a Degree of Martyrdom, and a singular Honour, in which I rejoyce, that I have been so severely censur'd, for one of the great and capital Truths of the Gospel. *If after this (as Monsieur Claude saith, in the Discourse above cited) any be offended, that we speak and believe according to the Scripture, they themselves give just Ground to be offended with their being offended, and to reproach them that they will be wiser than God, and that their peevishness leads them to correct Scripture; which is an insupportable Temerity.* In the last Clause of this Article there's a gross Mistake, viz. I am said to assert, *That none, who maintain the Truth opposite to this Error, do read or hear the Gospel without Prejudice:* There being no such Words utter'd or writ by me. The Passage aim'd at, perhaps, is in my Answer to the Libel, in these

M

Words,

** See Append Words. * Said I any more to my Hearers, than Sect. 5. St. Paul did to the Corinthians. And am not I, and are not all Preachers warranted to say to every one under our Charge, --- Ye are bought with a Price? And verily I am perswaded, this is the Belief of every one, that hears, or reads the Gospel without Prejudice.*

*Reflecting
on the Co-
venant.*

5. The Synod found that I was guilty of reflecting on the Covenant, on a National Fast-Day; appointed by the General Assembly, (I must add, and by the Secret Council, whose Authority determin'd me to observe it) for Humiliation for breach of Covenant, as they word it. The Synod, or the Contrivers of this Sentence in the Synod's Name, are here also besides the Cushion. In the Libel there's nothing of my having reflected on the Covenant; but I am charg'd with what I cited out of a Presbyterian Pamphlet (*Scotland's present Duty*) viz. *That the Covenant was entred into for sinister and politick Ends, &c.* The Brethren seem to have a rare Dexterity, and an admirable Sagacity, in finding whatever they please, tho' no where extant, but in their own Fancies. What I cited and adopted out of that Discourse, however strain'd and rack'd by the most Diabolical Malice, can never be construed a Reflexion on the Covenant. Nor was any such thing design'd by me. My great Aim was, to make my Hearers sensible, how all had swerv'd

swerv'd from the great Precepts of Christianity and Godliness: To which, as we are oblig'd by the sovereign Lord and Judge of the World, so the People had, in those Times engag'd themselves, in a most solemn and awful Manner, by the Covenant. But suppose I had reflected on the Covenant, as I neither intended, nor did; cou'd this be a just Ground for deposing me? Doth not the Covenant stand condemn'd by an unrepeal'd Act of Parliament? There's indeed upon Record an Act and Declaration of a General Assembly against an Act of Parliament and Committee of Estates. But I know not, if ever any Provincial Synod, before this Famous one, at *Cupar, pro renata*, adventur'd on so pat a Contradiction to the supreme Judiciary of the Kingdom, as to censure a Minister for a mere alledg'd Approbation (in Effect, I neither approv'd, nor disapprov'd it, the thing being Alien to my Purpose) of an Act of Parliament. The last Point I am found guilty of is, *That I charge the Presbyterians in Dunfermline to be guilty of scandalous and mischievous Schism, unjustly.* To do any thing unjustly is certainly blame-worthy. But how appears it, that I charg'd them unjustly? If the *Commissions*

1648. Jul.
28. Sess. 18.

Charging
his Presby-
terian Pa-
rishioners
with
Schism.

Arguments (in their *Seasonable Admonition*) against Mr. *Hepburn* be good, I having reason'd upon their Principles. If it was lawful to joyn with me in *Sacris* (as their Practice did

shew, they believ'd it was) then it irrefragably follows, that they were guilty of a scandalous and mischievous Schism, in not joyning. And what's the natural and necessary Consequence of this, deserves the most serious Consideration of all the Ministers of the Gospel. But now, let it be granted, that I had been guilty of an Act of injustice, in charging the Presbyterians here with Schism, out of a hearty Love to *Order, Peace and Unity*; and then I think it will be no great Arrogance to ask, by what Law of Christ, or Constitution of the Church, can this bold, but well-meant Act of mine, be the Ground of Deposition?

The Conclusion of the Remarks.

Such are the dangerous Errors, and other Miscarriages, for which I have been solemnly depos'd. Whether *Jure, an injuriâ*, the General Assembly, to which I have appeal'd, is to Judge. How that reverend Judicatory will proceed, and acquit it self, thinking Men, on both sides, differ in their Conjectures. For my own Part, the utmost I wish, is, that next to the Honour of Religion, Truth, Piety, Charity and Peace, they may consult the good of our Country, and their own Reputation and real Interest. It's hop'd, the World will see, they have the Wisdom and Foresight, to take, and the Courage and Integrity to pursue those Measures, which may prove most subservient to such worthy and noble Ends. But whatever the

the Issue of this strange and unhappy Contest happens to be, I trust in God, that I shall enjoy a never-failing Source of Comfort and Repose. For I can sincerely, and do solemnly protest, it has been my Design and Endeavour according to that measure of Light and Capacity, the divine Goodness hath vouchsaf'd me, to teach People, in the Course of my Ministry, that heavenly Wisdom, " which acquaints us
 " with the Nature and Reason of true Reli-
 " gion (to borrow the Words of an excellent
 " Divine, and most accomplish'd Scholar) the
 " Mistake of which produceth so many Mis-
 " chiefs and Inconveniencies in the World,
 " and exposes so good a Name to so much re-
 " proach; even that Religion consisteth not in
 " fair Profession, and glorious Pretences, but
 " in real Practice; not in a pertinacious Adhe-
 " rence to any Sect or Party, but in a sincere
 " love of Goodness, and dislike of Naughtiness,
 " wherever discovering it self; not in vain o-
 " stentations and flourishes of outward Perfor-
 " mance, but in an inward good Complexion
 " of Mind, exerting it self in Works of true
 " Devotion and Charity; not in a nice Ortho-
 " doxy, or polite subjection of our Judgments
 " to the peremptory Dictates of Men, but in a
 " sincere love of Truth, in a hearty Approba-
 " tion of and Compliance with the Doctrines
 " fundamentally good, and necessary to be be-
 " liev'd;

*The Works
 of H. Bar-
 row, D.D.
 Vol. 1. p. 10.
 Lon. 1683.*

" liev'd; not in harsh censuring and virulently
 " inveighing against others, but in careful a-
 " mending our own Ways; not in a peevish
 " Crossness and obstinate repugnancy to recei-
 " ved Laws and Customs, but in a quiet and
 " peaceable Submission to the express Laws of
 " God, and lawful Commands of Man; not in
 " a furious Zeal for or against trivial Circum-
 " stances, but in conscionable Practising the
 " substantial Parts of Religion; not in a fre-
 " quent Talking or contentious Disputing a-
 " bout it, but in a ready Observance of the un-
 " questionable Rules and Prescripts of it. In
 " a Word, that Religion consists in nothing
 " else, but doing what becomes our Relation to
 " God, in conformity or similitude to his Na-
 " ture, and in a willing Obedience to his holy
 " Will; to which by potent Incentives it allures
 " and perswades us; by representing to us his
 " transcendently-glorious Attributes, &c.

And now, come what will, I have firmly re-
 solv'd, that all my Resentments shall still ter-
 minate in Compassion for this poor distracted
 Church, and in hearty ardent Prayers, that God
 may be pleas'd to endue all his Ministers and
 People with *the Spirit of Love, and of a sound*
Mind.



J A GRAME.

S.

E R R A T A.

Pag. 21. *Lin.* 15. not, *read* not in. *p.* 24. *l.* 24. of *r.* of the. *p.* 26. *l.* 22. *Sect.* 3. *r.* *Sect.* 9. *p.* 41. *l.* 16. Mr. *L.* *r.* Mr. *H.* *p.* 44. *l.* 6. Sentences *r.* Evidences. *p.* 53. *l.* 13. know *r.* knew, *p.* 58. *l.* 4. me *r.* me not. *p.* 62. *l.* 15. on *r.* in. *p.* 72. *l.* 27. do *r.* do not. *p.* 80. *l.* 30. my Opinion *r.* in the Opinion. *p.* 120. *l.* 24. contest *r.* contests. *p.* 121. *l.* 26. very *r.* verily. *p.* 169. *l.* 29. τὸν *r.* κατὰ τὸν. *p.* 132. *l.* 12. Horrible *r.* Horrible.



